# BOOK 2

*mawlana* FEIZEL CHOTHIA
*mu'allimah* NAEEMA DESAI

a textbook for
**'AQA'ID**
**AKHLAQ**
**FIQH**
**AD'IYAH**
**ADAB**
**QASAS AL-AMBIYA,**
**SIRAT AN-NABI**
and **TARIKH AL-ISLAM**

age **7-8**

*an advanced islamic studies program to be enjoyed by both child & parent*

my faith ...ISLAM

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*Mawlana* Feizel Chothia
*Mu'allimah* Naeema Desai

A TEXTBOOK FOR

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**GRADE 2**

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**GRADE 2**

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# preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAM'. It is a comprehensive set of textbooks on Islamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islam passionately.

May Allah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

*Mawlana* Feizel Chothia
*Ramadan* 1426 AH / October 2005 CE

# acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

*Mawlana* Feizel Chothia

***Mawlana* Feizel Chothia** has devoted his life to the cause of Islam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Dar Al-Ulum* Azaadville) institute of traditional Islamic sciences, one of the most well known institutions of Islamic learning in South Africa. He studied under the guidance of the eminent Islamic scholar and *Shaykh ul-Hadith* (Specialist in Prophetic Tradition), *Mawlana* Fazlur Rahman Azmi and *Mawlana* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islamiyah*. He has also acquired a post graduate degree in Islamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlana* Feizel has traveled widely in the cause of Islam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islamic propagation, teaching and administration, and developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banat*, a popular tertiary Islamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islamic Studies directress with twelve years of experience as not only a teacher but also as principal of Islamic primary seminaries. She currently lives in Perth, Australia.

# introduction

**T P**

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islam and at the same time live in a state of ignorance and barbarity.

Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge.

Knowledge is connected in Islam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong.

Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals.

One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake.
The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each.

Islamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being.

It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

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ABBREVIATIONS

**T** - An activity that must be conducted by the teacher.

**C** - An activity or exercise that must be completed by the child.

**P** - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of Allah upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islam.

[s] - *sallallahu 'alayhi wa sallam* : May the Peace and Blessings of Allah be upon him.

[a] - *alayhis-salam* : On whom be peace.

[r] - *radiy-allahu anhu / anha* : May Alla be pleased with him / her

[rh] - *rahmat-ullahi alayhi / ha* : May Allah shower His Mercy upon him / her

# ‘AQA’ID beliefs

بسم الله الرحمن الرحيم

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T P

The essence of faith is *Ma'rifah*, (realization or discovery of Allah). When a man consciously seeks out and finds Allah, and thereby has access to divine realities, that is what constitutes faith. This discovery is no simple matter. Allah is the Creator and Master of all things. He will award or punish all, according to their deeds; none is free from his grip. The discovery of such an Allah permeates to the very core of the being of man. His thinking is revolutionized, for Allah becomes the centre of all His thoughts and emotions.

With Allah as the principal focus of his attention, man becomes Allah's servant in the fullest sense of the word. He becomes a man whose living and dying is all for Allah. Such a faith ultimately results in all of man's behaviour and his dealings taking on the hue of Allah.

When the believer speaks, he is conscious of the fact that Allah is listening to him. When he walks, he does so with modesty so that his gait may not be displeasing to Allah. When he deals with people, he is always worried lest he deals unjustly and be punished by Allah in the next life.

The impact of this degree of faith makes the entire life of man *Akhirah (Hereafter)*-oriented. In all matters his eyes are focused on the Hereafter. Instead of immediate gain he makes gain in the next life his goal. Whenever there are two aspects of any matter, one pertaining to this world and the other to the next world, he always prefers the latter.

Faith, another name for the recognition of the Supreme Being, Allah, becomes for the believer a fountainhead of limitless confidence in his Creator. When this recognition takes root in an individual's heart and soul, his whole personality becomes regenerated. Knowing that in all circumstances he may depend upon Allah, he becomes a dynamic individual.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about Allah as the 'All-Knowing'
- recognize that Allah's knowledge is perfect
- understand that Allah has knowledge of all things, past, present and future, apparent and concealed
- discover that the knowledge Allah has given to human beings is insignificant as compared to His absolute knowledge
- realise that Allah gives special knowledge to His favoured servants

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Knowing'
- complete a word-choice exercise for comprehension
- investigate & colour-in an Arabic word for enjoyment
- learn a new *Ayah* and a new *Hadith*
- search for words in a word ring & make a sentence
- complete & colour-in a picture puzzle for enjoyment
- read a story describing Allah's absolute knowledge
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed through the story
- colour-in a picture for enjoyment
- discover a hidden word needed to complete key sentences
- complete a series of verses from the Holy *Qur'an*

LESSON 1

# Allah

THE ALL-KNOWING

**Read and explain the following.** T

Allah knows everything.
Allah knows every one of His creatures, even the tiniest ant.
Allah knows every one of us.

Allah knows what we do.
Allah knows what we think.
Allah knows what we feel.
Allah knows what is in our hearts.

Allah knows what has happened in the past.
Allah knows what will happen in the future.

Allah is the All-Knowing.

**Vocabulary**

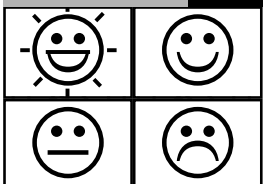
tiny
past
future

**ACTIVITIES**

**Colour-in the correct word/s in green.** C P

Allah knows (some) (all) things.
Allah (knows) (does not know) what we do.
Allah knows (the past and furture) (only what has happened).
Allah (is) (is not) the All-Knowing.

**Comments** T



***Qur'an***

Allah has declared:

*"Indeed Allah alone has knowledge of the Final Hour. It is He who sends down the rain, and He knows what is in the wombs. Yet no person knows what he will earn tomorrow, nor does any one know in what land he will die. Indeed Allah has full knowledge and He is well informed."*

***Hadith***

Our beloved Prophet Muhammad [s] said:

*"Indeed Allah knows all that you conceal and do secretly... "*

**C P**

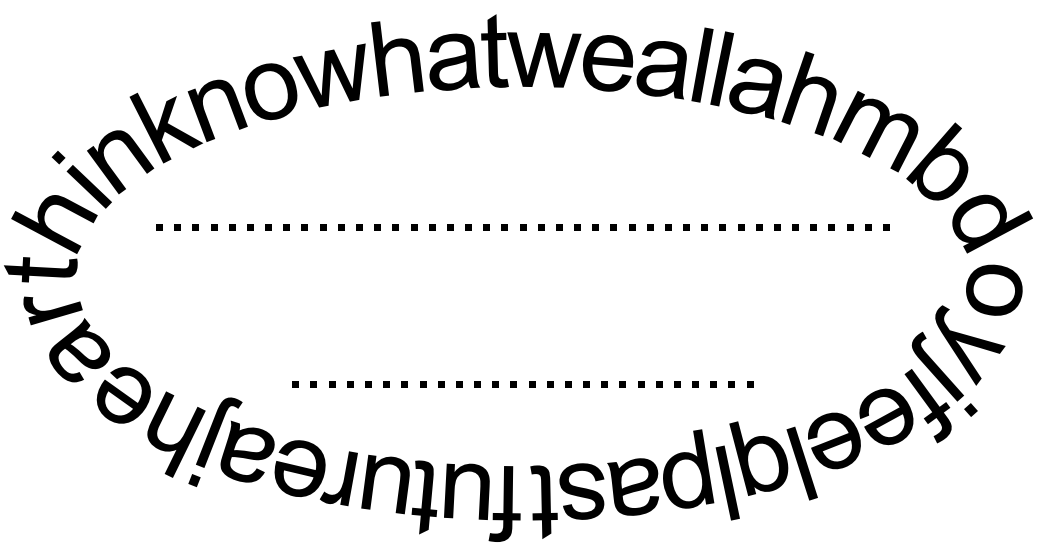
**Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word.**

العليم

**C P**

**Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence.**

Allah know do think feel heart we past future what

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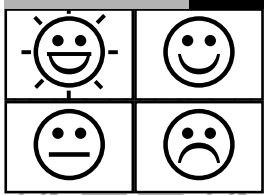
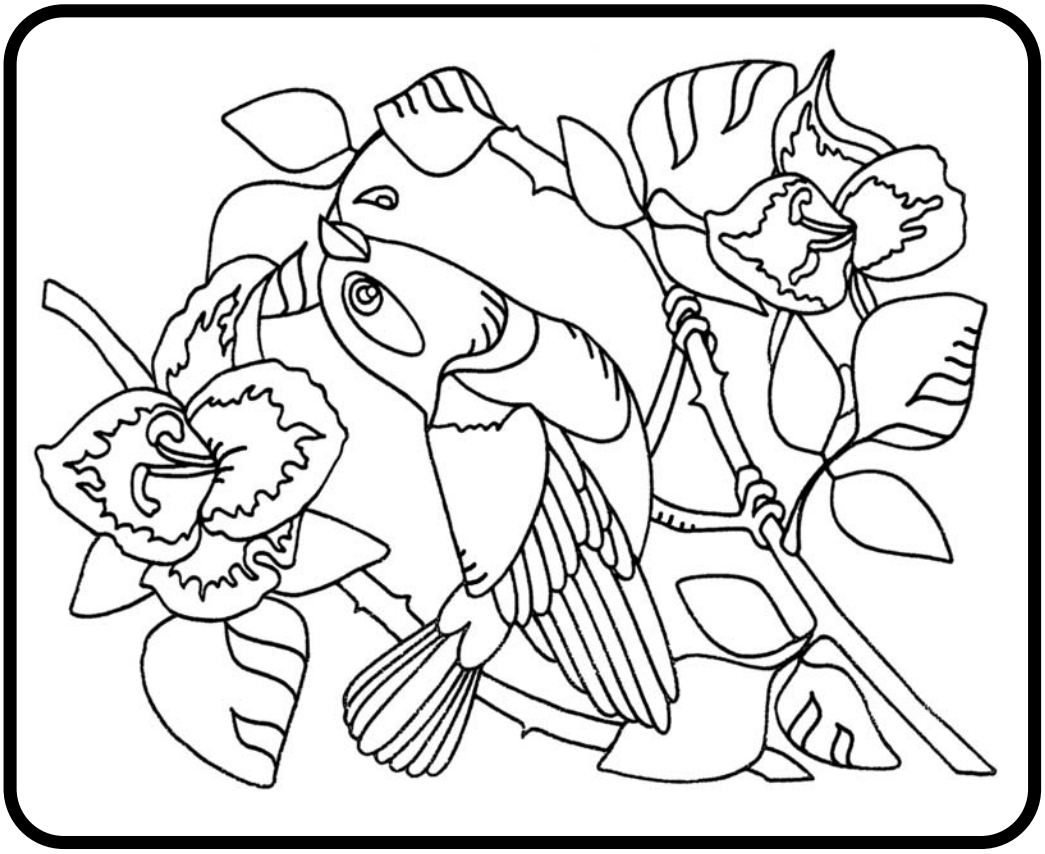
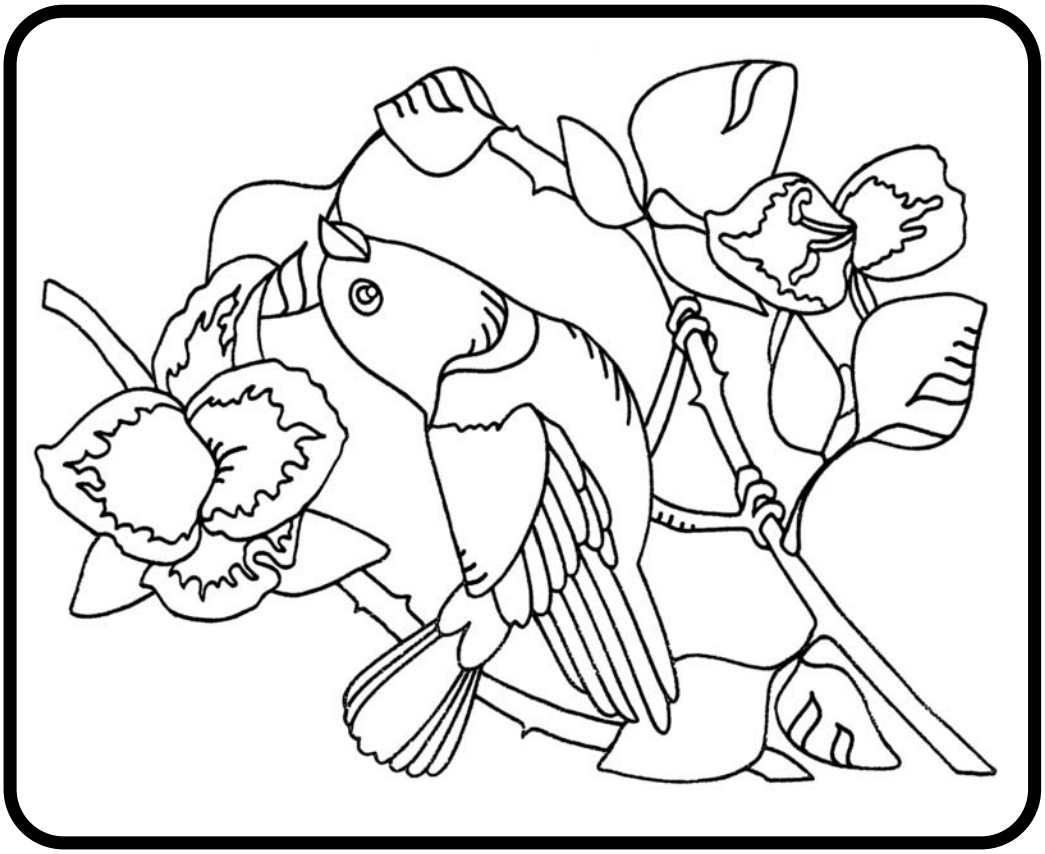


**C**

**There are fourteen differences between the two pictures. Can you find them? Colour in the top picture and then listen to the story that follows.**





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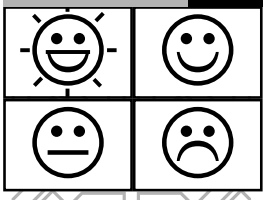


P C

**Vocabulary**

bank

.....

recognize

.....

offer

.....

settle

.....

peck

.....

compare

.....

pry

.....

horrified

.....

stern

.....

deliberate

.....

inform

.....

seize

.....

realise

.....

**Read the story below and find suitable one word meanings for the words in the vocabulary list.** T

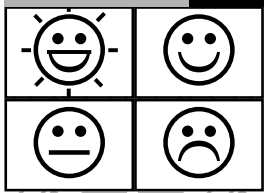
Once *Nabi* Musa [a] and Allah's servant, Khidr [a], were walking together on the bank of a river. They did not have a boat and were unable to cross the river.

After a while a boat happened to pass that way and the people in it, recognizing Allah's servant Khidr [a] offered to carry them without charge. A little bird settled on the edge of the boat and pecked at the water in the river.

Allah's servant Khidr [a] said to *Nabi* Musa [a], "*The knowledge that Allah has given to you and I and all of mankind, as compared to the knowledge of Allah, is like the drop of water pecked by this little bird as compared to all the waters of the ocean*."

Allah's servant Khidr [a] then began

**Comments** T



to pry the planks of the boat. *Nabi* Musa [a] was horrified to see Khidr [a] making a hole in the side of the boat.

He jumped up and sternly said to him, "*These people have been so kind to us and have carried us for free. And now you deliberately make a hole in their boat so that its people drown. This is most wicked indeed!*"

Allah's servant Khidr [a] turned to *Nabi* Musa [a] and said, "*This boat belongs to these poor people who work on the river. I have damaged their boat because Allah, who knows what is to happen in the future, has informed me that there is a wicked king behind them who will soon come to seize every good boat by force. Now the king will see that their boat is damaged and he will not take it away from them. This is Allah's favour to these kind people*."

*Nabi* Musa [a] then realised that Allah's knowledge is perfect. He knows everything, even what is going to happen in the future. Allah gives us only a little of His knowledge.

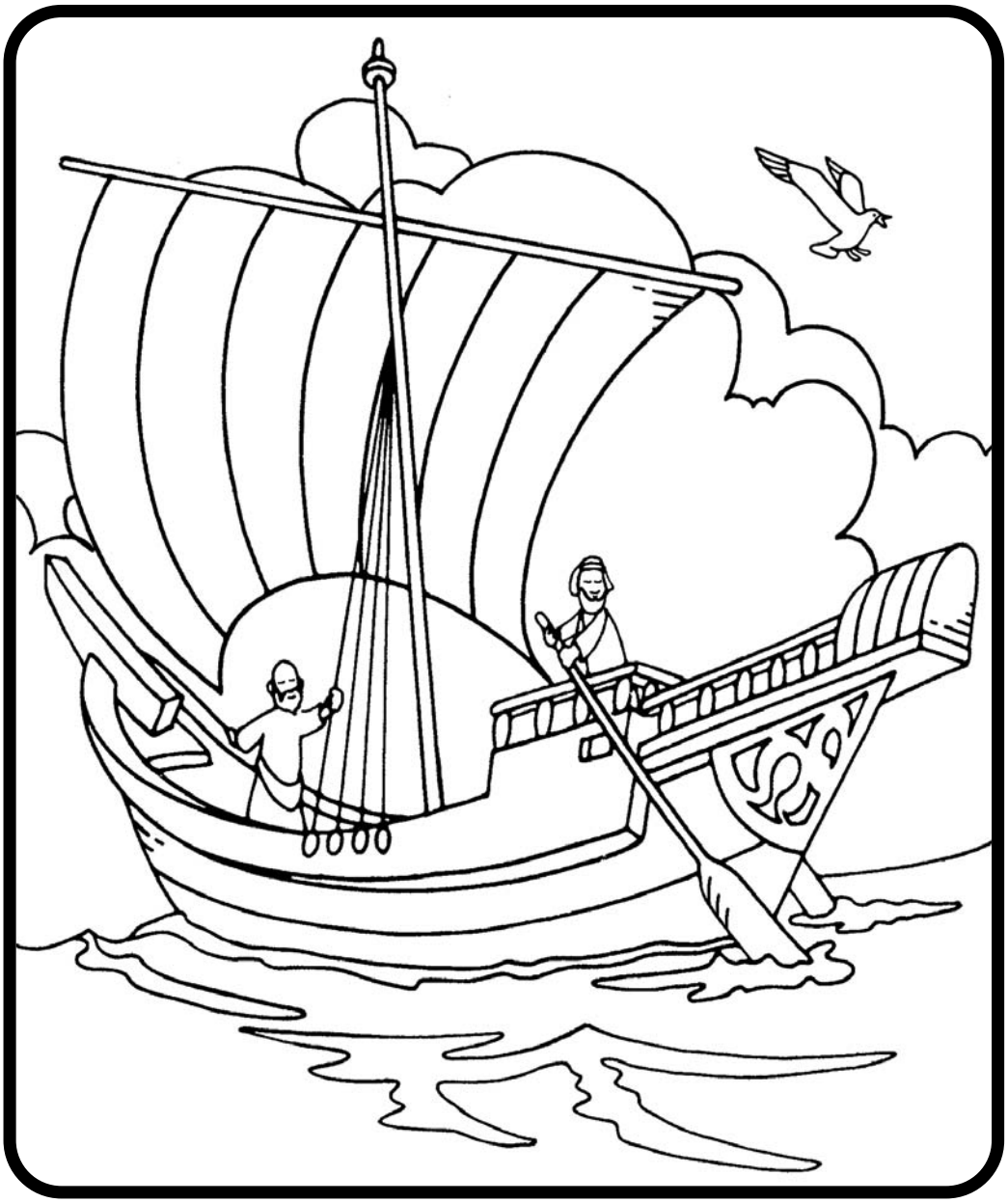
**From this story we have learnt :**

- The knowledge that Allah has given to human beings is very little in comparison to that which Allah possesses.
- Allah has knowledge of all things, including what is to happen in the future.
- Because we do not possess complete knowledge we can not always understand why certain things happen.
- Sometimes things may happen to us which seem bad at the time but in fact turn out to be very good for us in the end.
- We must always trust the instructions and guidance of

Allah, because He always knows what is best for us.
- Human beings have been given only a little knowledge.
- However, Allah gives special knowledge to His favoured ser vants.

**Colour-in the of the poor people and their boat.** **C**

**ACTIVITIES**



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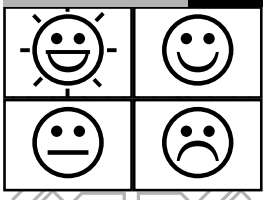
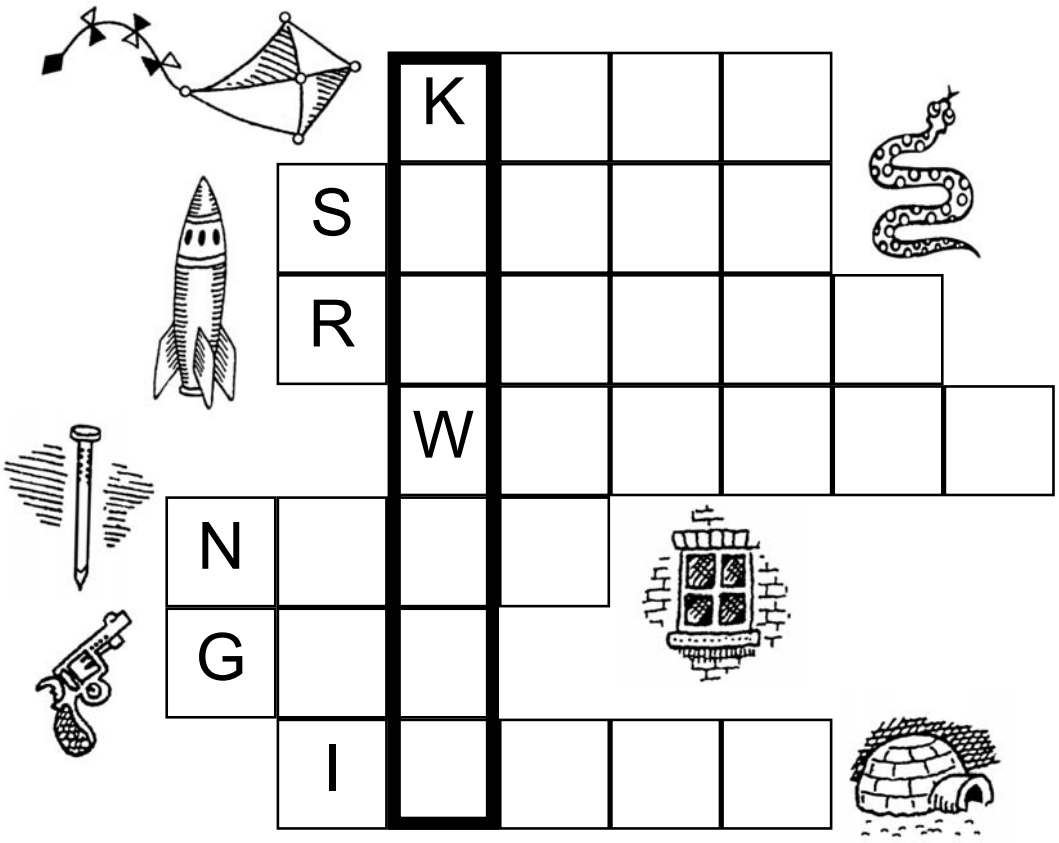
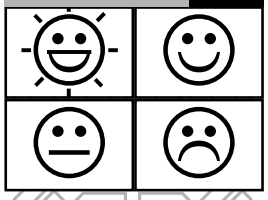


**Use the pictures to discover the hidden word needed to complete the sentences below .** **C P**




Allah's knowledge is perfect. He knows everything. He knows all that we do, think and feel because He is the All - __ __ __ __ __ __ __ . Allah is the All - __ __ __ __ __ __ __ who knows the past, present and future. Allah, the All - __ __ __ __ __ __ __ , knows all that is in the heavens and all that is on earth. Allah knows every creature created because He is All - __ __ __ __ __ __ __ .

**Comments** **T**



**Ask your parents to help you complete the following verses of the Holy Qur'an. Look carefully for the clue to where to find the verse in the Qur'an.** **P C**

"*Allah knows what you ..... and what you .....*"

(*An-Nahl, 16:19*)

"*Allah knows all that is in the ..... and all that is on .....*"

(*Al-Hujurat, 49:16*)

## SUMMARY **P**

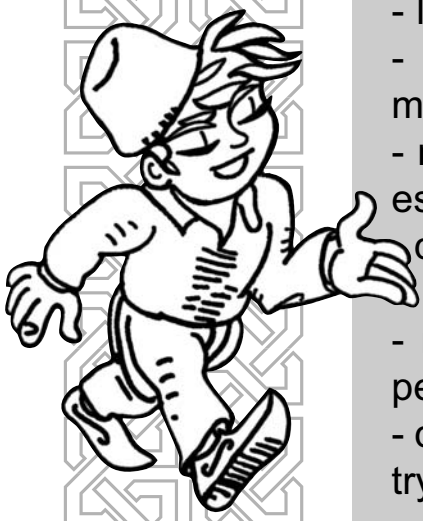
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word-choice exercise ☐
- investigated & coloured-in an Arabic word ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- searched for words & made a sentence ☐
- completed & coloured-in a picture puzzle ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- discovered the hidden word ☐
- completed verses of the Holy Qur'an ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**

# lesson 2



## OUTCOME OBJECTIVES T P

- learn about Allah as the 'All-Seeing'
- understand that Allah sees us no matter where we may hide
- realise that by being mindful that Allah always watches makes us disciplined and obedient servants of Allah
- discern that it is only the wise who are aware that Allah sees at all times
- recognize that Allah's seeing is far beyond our own perception of sight
- discover we must never be jealous of others but rather try to emulate their commendable qualities

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Seeing'
- rewrite key sentences
- investigate & colour-in an Arabic word for enjoyment
- learn a new *Ayah* and a new *Hadith*
- complete sentences for comprehension
- identify words that correctly describe the 'All-Seeing'
- complete & colour-in a picture puzzle for enjoyment
- read a story emphasizing Allah as the 'All-Seeing'
- identify the specific teachings being conveyed through the story
- complete a picture puzzle, identifying its many birds
- complete a picture puzzle, to discover a hidden word needed to complete a sentence.
- read another short story for enjoyment
- deduce specific teachings being conveyed

LESSON 2

# Allah

THE ALL-SEEING

**Read and explain the following.** **T**

Allah sees everything.
Allah sees everywhere.

Allah sees all that we do.
Allah sees the good we do.
Allah sees the bad we do.

Allah sees us no matter where we may be.

Allah is the All-Seeing.

**Vocabulary**

tiny
past
future

**Write six things you've learnt from the lesson.** **C** **P**

**ACTIVITIES**

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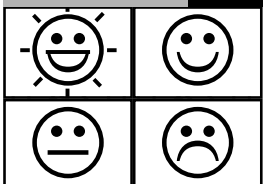
**Comments** **T**



***Qur'an***

Allah ﷻ has declared:

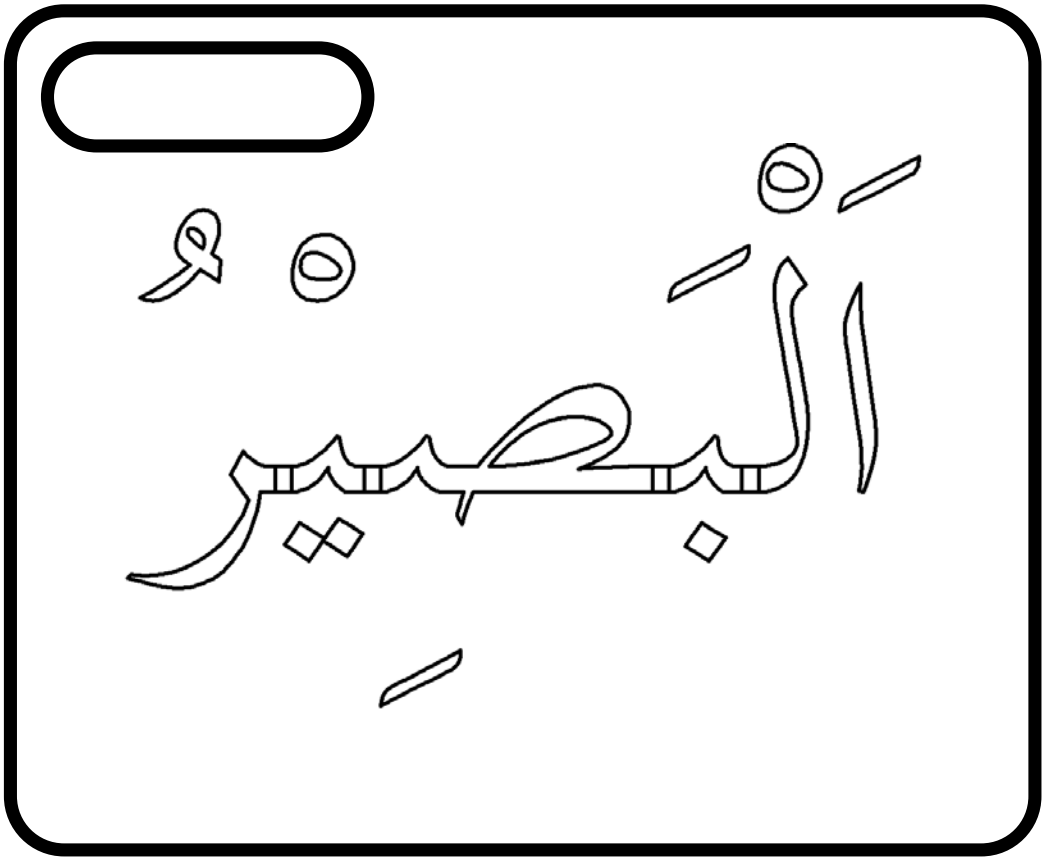
*"Fear Allah and know that Allah sees all that you do."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"...Indeed Allah sees (even) what is in your hearts."*

**Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word.** **C**




**Complete the sentences using the list below** **C**

| Allah | good | sees | bad | Seeing | hearts |
|---|---|---|---|---|---|

Allah ..... everything.

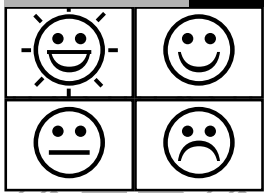
Allah sees the ..... and the ..... we do.

..... sees us no matter where we may hide.

Allah sees even what lies in our .....

Allah is All-.....

**Comments** **T**



**Colour-in the ovals that correctly describe Allah in green, and those that do not in red.** **C**

Allah sees ...

everything

only in the light

only the good

when we hide

everywhere

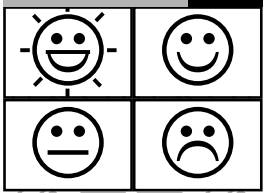
when it is dark

into our hearts

only our deeds

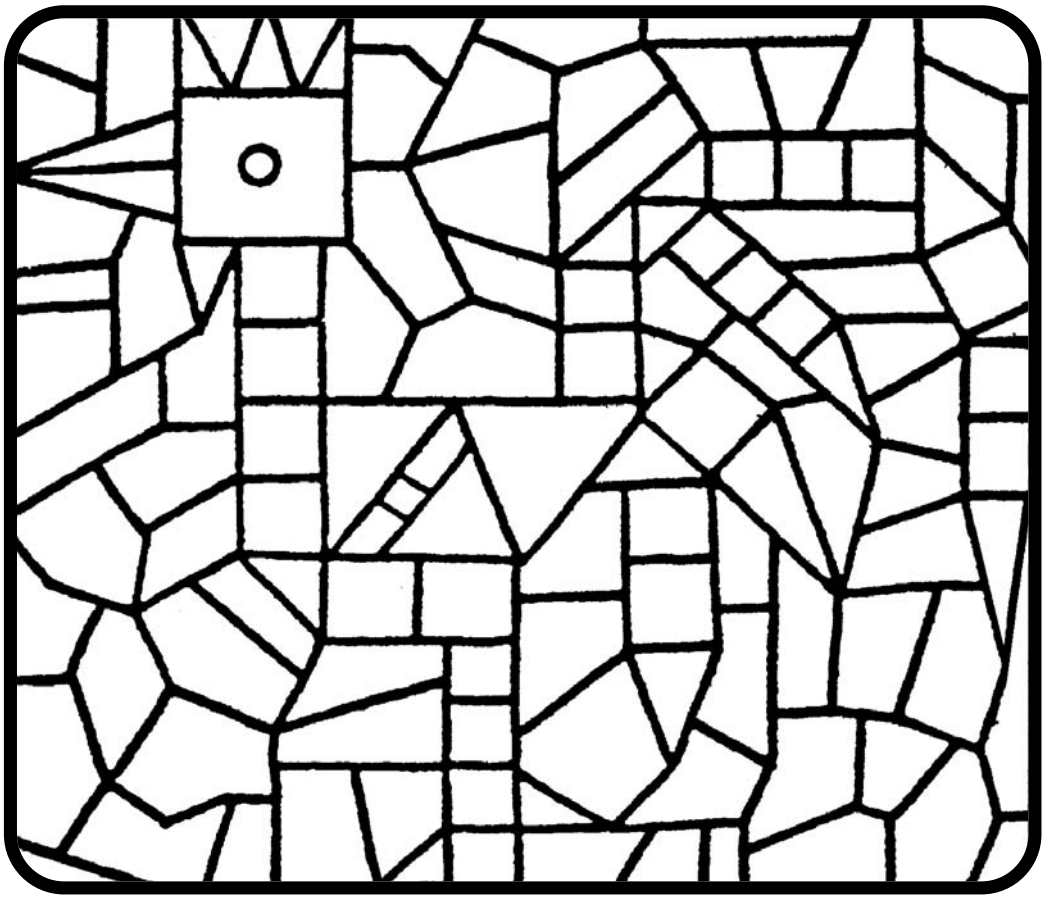
Now look out the window as far as your eyes can see. Further, beyond the houses, the buildings, the bridges and the hills! Allahsee even beyond that. Allah sees beyond our world and our galaxy. Allah sees every single world He has created as well as every tiny creature, all at once. Nothing can hide from Allah. He is the All-Seeing

**Comments** **T**



**C**

**To complete the puzzling illustration, colour all the squares green and all the triangles red and you will see the hidden picture.**

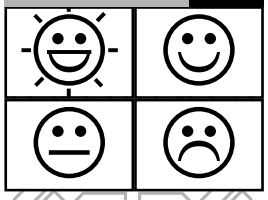


**T**

**Read the story below and find suitable one word meanings for the words in the vocabulary list.**

There was once a great teacher of Islam called Junayd who lived in the city of Baghdad. He had many students who came to learn from him. Junayd showed affection and love to everyone, but there was one student whom he seemed to prefer above all others. No one could quite

**Comments** **T**



understand why, and as a result they all became very jealous. Finally they decided to ask Junayd why he preferred this particular student. "*He is just like all the rest of us, as far as we can see,*" they complained, "*...there isn't anything special about him, so why do you treat him as if there were?*"

Junaid tried to explain. "*He is wiser and more disciplined than you are - he is well mannered, ever obedient to Allah, and he understands much more than others do. One day you will find this out for yourselves.*"

No one was satisfied with this reply. They really could not under stand what Junayd was talking about. But since they respected their teacher they just kept silent about it.

Junayd, meanwhile, realised that they had not quite understood, and

**P C**

**Vocabulary**

student
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affection
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prefer
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result
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particular
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wiser
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disciplined
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satisfied
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realised
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instruction
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stern
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apologise
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impossible
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nod
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shuffle
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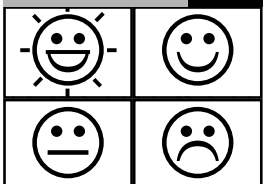
**Comments** **T**



so he decided to show them the truth.

The very next day he called them all, and said to them, "*I want you each to take a chicken and go to a place where no one can see you. Then slaughter it and bring it back to me. I want to have a special meal prepared for you. Remember to be absolutely sure that no one sees you do it.*"

Each student took a chicken and slaughtered it in a place where he thought nobody could see him, and before long they were all back again. One by one, they showed Junayd their slaughtered chickens but from the back of the room came the sound of chirping and the flutter-ing of wings. There stood the favourite student holding a very live chicken! He was looking bewildered which made everyone laugh all the

more louder. *"What's the matter, brother"*, shouted one of them, "*Don't you know how to obey your teacher's instructions?*" "*What a fool!*" laughed another.

Junayd called him forward in a stern voice. "*Well?*", he asked, "*Why didn 't you slaughter the bird as I instructed?*"

"*Dear teacher! You said to slaughter the chicken in a place where no one could see*", apologised the student, "*...but since Allah sees everything that I do, that was impossible. How can I hide anything from Him? That is why I could not kill the bird*."

Junayd nodded his head and turned to the others, "*There, now do you see now why he is wiser? Compare his understanding with yours, and you'll see why I prefer him.*"

The disciples shuffled their feet and hung their heads low. In humble voices they apologised to their teacher and inwardly asked Allah for forgiveness for their lack of understanding and their jealousy .

**From this story we have learnt :**

- Allah sees us no matter where we may hide.
- It is only the wise who are aware that Allah sees us at all times.
- By knowing that Allah always watching, we are better able to control our actions.
- Remembering that Allah is the All-Seeing makes us disciplined and obedient servants to Allah.
- Those who remember that Allah is All-Seeing are always prefered to those who forget.
- We must never be jealous of others but rather try to emulate their good.

**C P**

**Look carefully at the picture below, then answer the questions that follow.**

Can you see the chicken in the picture? ..... If so colour it red!
Now, how many birds are there altogether? ..... . Can you name them?

..... .....

..... .....

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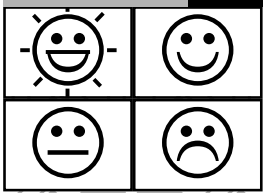
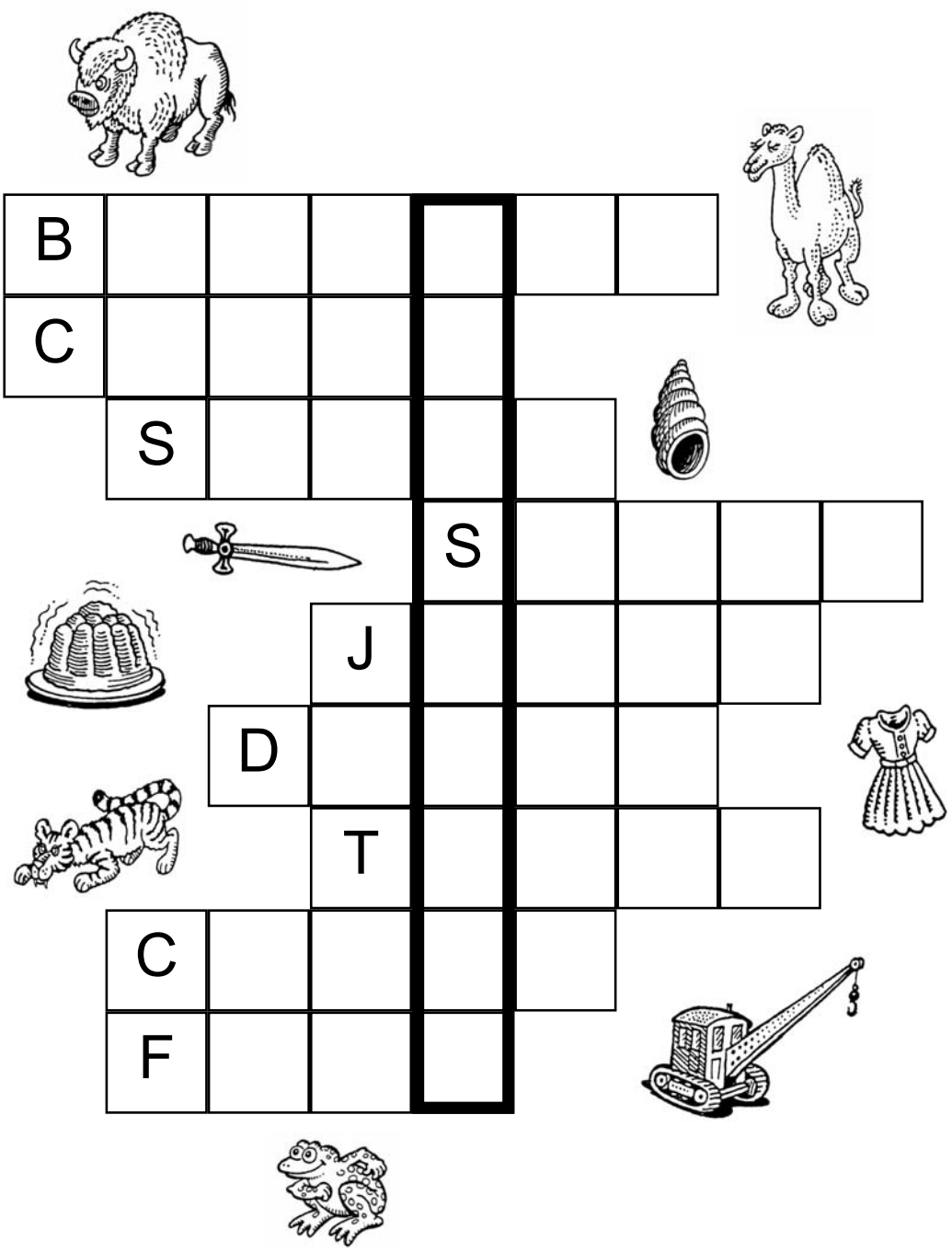
**Comments** **T**



**C**

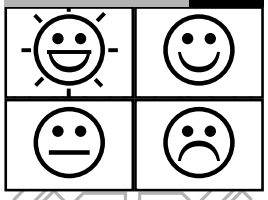
**Use the pictures to discover the hidden word needed to complete the sentence below . Thereafter read the story that follows.**




All that we do, whether good or bad, done secretly or openly, is known to Allah because He is the...

_ _ _ - _ _ _ _ _ _ _

**Comments** **T**



Read the story below and find suitable one word meanings for the words in the vocabulary list.

T

P C

**Vocabulary**

attention

.....

moment

.....

pebble

.....

instructed

.....

wiggling

.....

wonderful

.....

nibbling

.....

strange

.....

praise

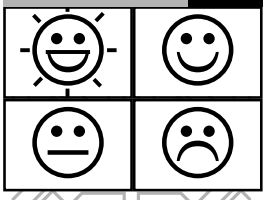
.....

Once *Nabi* Musa [a] was walking along wondering how Allah cared for all His creation. There were millions of creatures that all needed care and attention all at once. How did Allah see to them all without forgetting a single one. He prayed in his heart, "*O Allah! Please do show me how you are able to care for all your creatures!*"

It so happened that at the very moment Prophet Musa [a] happened to pass by a small, smooth pebble lying in the middle of the path. There were many like it lying all around, tiny pebbles that no one ever noticed.

Allah instructed him to pick the pebble up and break it open. "*Why would Allah want Me to do that?*" he thought to himself as he carefully

**Comments** T



broke the pebble in two. He looked down at the pieces in his hands and there in the very middle he could see something wiggling.

How wonderful indeed. In the very middle of the smooth pebble Prophet Musa [a] found a tiny little worm nibbling on a small leaf. Then he heared a strange sound coming from the little worm. As he put his ear closer he heard the little worm singing, "*Praise be to Allah who sees me, and knows where I rest, Who feeds me and never forgets .*"

"*Praise be to Allah*," *Nabi* Musa [a] thought, "*Who sees all his creatures while nothing is hidden from Him*."

**With the help of your parents or elder siblings, try to identify at least three lessons you can learn from the story.** **P C**

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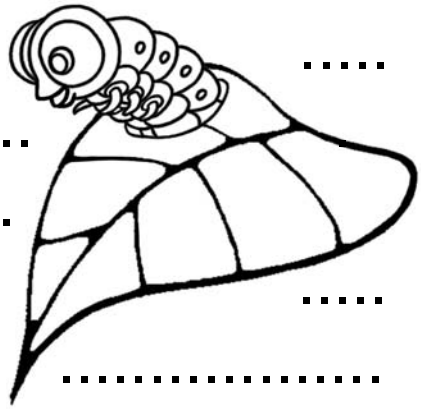


## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote key sentences ☐
- investigated & coloured-in an Arabic word ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed sentences using a word list ☐
- identified the correct words ☐
- completed & coloured-in a picture puzzle ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a picture puzzle identifying birds ☐
- discovered the hidden word in a puzzle ☐
- completed a key sentence ☐
- read a second short story ☐
- found suitable one word meanings ☐
- deduced specific teachings ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**

# lesson 3

## OUTCOME OBJECTIVES T P

- learn about the Seven articles of Faith
- realize that good deeds by themselves are simply not enough for salvation
- appreciate that only true faith in Allah, the One, and accepting His religion, Islam, can save one from His anger and punishment
- discover that disbelievers blindly follow the ways of their forefathers while a Muslim follows only the path of the Prophets of Allah
- discern that Allah never forgives a person who dies a disbeliever because true love accepts no partners and faith is an expression of love
- understand that disbelievers will be punished in Hell forever
- recognise that the perceptive disbelievers recognise the truth of Islam but deny it due to ulterior motives

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher explaining Iman and the Seven Articles of Faith'
- match the correct pairs of words
- identify the odd word in a group
- learn a new *Ayah* and a new *Hadith*
- read a short story emphasizing significance of *Iman*
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- solve a word puzzle to discover a hidden word
- briefly explain the articles of faith
- recite a poem based on the topic
- search for words in a word maze

**Read the following sentences.** **T**

*Iman* means belief.
All Muslims have common beliefs.
Anyone who denies these beliefs is a *kafir*, a disbeliever.

A Muslim must know these beliefs.
He must utter them with his tongue and accept them in his heart.
The basic beliefs of a Muslim are listed in *Al-Iman Al-Mufassal*, 'The Complete Statement of Belief'.

Let us revise *Al-Iman Al-Mufassal*, in Arabic and English.

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِه وَ كُتُبِه وَ رُسُلِه
وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِه وَ شَرِّه مِنَ اللّٰهِ
تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

**Vocabulary**

common
denies
disbeliever
utter
basic
listed
revise
exalted
sustainer
previous
guide
according
terrifying
pit
articles
rejects

1) Allah

All Muslims believe in One God, Allah, Who is our Creator and Sustainer.

He has no partners and there is none like Him.

2) Angels

All Muslims believe in the angels which Allah has created from light, to serve Him and worship Him.

Angels do not eat, drink or sleep.

Angels never disobey Allah.

Only Allah knows the number of angels.

3) Books

All Muslims believe in the many books sent by Allah to teach humankind the religion of Islam.

The books of Allah are revealed only to Prophets.

The last book revealed by Allah is the *Qur'an*.

All the previous books sent by Allah have either been lost, forgotten or changed by evil men.
The *Qur'an* is the only book from Allah which has not changed.
It is the only book of Guidance left on earth.

4) Prophets

All Muslims believe in the many prophets and messengers Allah has sent to guide people to the true path of Islam.
Every nation was sent a prophet.
No one knows the total number of prophets Allah has sent.
All the prophets were human beings.
They were the best of all people.
The first prophet was Adam [a].
The last prophet was Muhammad [s].

5) The Last Day

All Muslims believe that everything

will die and come to an end, except Allah.
After death Allah will bring us back to life on the Last Day, the Day of Judgement.
It will be a very long day on which Allah will question each and very one about his life on earth.
Allah will judge us according to our actions and behaviour.
Those who have done good will be rewarded and those who have done bad will be punished.

6) *Qadr*

All Muslims believe that Allah is All-Powerful and He controls everything.
Everything happens only with the permission of Allah.
Every good and bad thing that happens in this world is a test from Allah.

7) Life After Death

All Muslims believe that there is a life after death which will last forever.

The believers will live forever in the Garden of *Jannah* (paradise) which is more beautiful than any can imagine.

The disbelievers will live forever in the Fire of *Jahannum* (hell) which is more terrifying than any can imagine.

Even in the grave our bodies are dead but not our souls.

The grave too becomes either a Garden of *Jannah* or a Pit of *Jahannum.*

Believing in all of these articles makes one a Muslim.

If a person rejects even one of these articles he becomes a *kafir*.

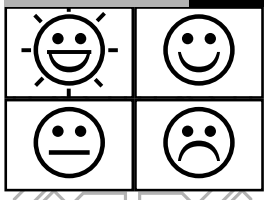
**ACTIVITIES**

**C P**

**Match the Arabic word with its corresponding English meaning by drawing a line between the two & colour-in. *Al-Iman Al-Mufassal* has the clues.**

| | |
|---|---|
| ALLAH | اللّٰه |
| LIFE AFTER DEATH | مَلَائِكَة |
| ANGELS | كُتُب |
| THE LAST DAY | رُسُل |
| PROPHETS | اَلْيَوْمُ الْاٰخِر |
| *QADR* | قَدْر |
| BOOKS | بَعْث |

**Comments T**



**Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red.** **C P**

| | | | |
|---|---|---|---|
| *Iman* | belief | faith | *kafir* |
| Allah | partner | One | Creator |
| sin | angels | light | obedient |
| books | idols | *Qur'an* | revealed |
| Muhammad | Prophets | best | evil |
| Last Day | Judgement | long | unfair |
| Allah | *Qadr* | accident | control |
| forever | *Jannah* | alive | nothing |

**Read the story below and find suitable one word meanings for the words in the vocabulary list.** **T**

Abu Talib, the dear uncle of the Holy Prophet Muhammad [s], was the grand chief of the Quraysh. As we know, the Quraysh were the most bitter enemies of the Prophet [s], but

***Qur'an***

Allah ﷻ has declared:

*"And the Faithful all believe in Allah, and His Angels, and His Books, and His Messengers."*

*"Say, 'All things are from Allah'."*

*"He (Allah) will surely gather you together on the Day of Judgement about which there is no doubt."*

*"Say, 'Allah gives you life, and then gives you death, and shall then gather you together on the Day of Arising in which there is no doubt'."*

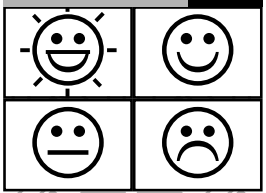
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"Faith is that you should believe in Allah, and His Angels, and His Books, and His Messengers, and in the Resurrection after Death, and in Qadr, whatever it may bring."*

*"By Him in Whose hand is the soul of Muhammad, the Hour (Last Day) shall surely come."*

**Comments** **T**



P C

**Vocabulary**

grand

oftentimes

grave

undergo

proclaim

embrace

pleaded

forefathers

dreaded

deathbed

pale

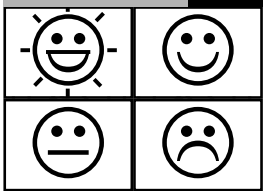
limp

frail

squinted

badgered

Comments T



Abu Talib was a good man and, even though not a Muslim, he was always by the side of his nephew, Muhammad [s].

For forty long years he had protected the Prophet [s] and he oftentimes put himself into grave danger to do this. Even though he had to undergo great difficulty he never once turned his back on the Prophet [s].

The Holy Prophet Muhammad [s] loved his uncle dearly and he wished for nothing more than that his uncle proclaim the *shahadah* and embrace Islam. Every time the Prophet [s] pleaded with his uncle, "*O My dear uncle believe that their is no god except Allah and that I am his messenger*," Abu Talib would smile back at his nephew and say softly, "*But you know that I cannot leave the religion of my forefathers*."

And so throughout his life Abu Talib worshipped the idols his father and grandfather worshipped, and their fathers too.

But then the day came which the Holy Prophet Muhammad [s] dreaded most. Abu Talib had taken ill and was now on his deathbed. The Prophet [s] rushed over to his house. Instead of the smily face and warm hug of his uncle that usually greeted him, all the Prophet [s] saw was a pale, limp body stretched on a bed. Tears came to the Holy Prophet Muhammad's [s] eyes as he kneeled by his uncles side, holding his frail hand tightly.

Abu Jahl, the arch enemy of Islam, was already there and so too were the other chiefs of the Quraysh. He frowned and squinted his beady, cold eyes, grinding his teeth in hatred as the Prophet [s] sat there

P C

**Vocabulary**

glanced

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embraced

.....

assembled

.....

anguish

.....

forbidden

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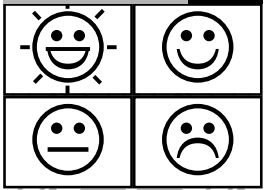
proper

.....

Comments T



next to Abu Talib. The Prophet [s] paid no attention to him and in a gentle voice pleaded with his uncle one last time, "*O my dearest and most beloved uncle, please do declare that their is no god except Allah and you shall be saved*."

No sooner did the Holy Prophet [s] utter these words but Abu Jahl growled, "*O Abu Talib, are you going to cowardly turn away from the religion of your father? Do you fear death so.*"

Abu Talib's weak eyes glanced back at his nephew, Muhammad [s]. The Prophet [s] pleaded again and again, and every time he spoke Abu Jahl badgered the old chief, "*Are you a coward who turns away from the religion of his father.*"

Abu Jahl new that if the old chief accepted Islam then many of the

people of Makkah would follow him and embrace Islam too. This he had to prevent.

Abu Talib looked over at the people assembled in his house and spoke softly, "*I do know that the religion of Muhammad is the best of all faiths, but I shall stay true to the way of my father, Abd al-Muttalib*." And so Abu Talib breathed his last refusing to accept Islam.

Tears of anguish roled down the Holy Prophet Muhammad's [s] face. "*I shall continue to beg of Allah's forgiveness for you, O my dear Uncle, unless I am forbidden to do so.*"

It was then that Allah revealed,

> "*It is not proper for the Prophet and those who believe to ask Allah's forgiveness for the disbelievers, even though they may be close family, after it has become*

*clear to them that the (disbelievers) shall be the dwellers of the fire (of Hell).*"

Abbas [r], the younger brother of Abu Talib who was also an uncle of the Prophet [s] and who later accepted Islam, said to him, "*You have not been able to help your uncle even though he was always there to protect you.*"

The Holy Prophet Muhammad [s] replied, "*O Abbas, know that Abu Talib is in a shallow fire that rises up only to his heels, and had it not been for me, Allah would have cast him into the very bottom of Hell*." This is so because Allah forgives all sins except disbelief.

And so, despite being such a kind and loving man, Abu Talib, the dear uncle of the Prophet [s], could not be saved from the fire of *Jahannum*.

Only true faith in Allah, the One, and accepting His religion, Islam, can save one from His anger and punishment.

**From this story we have learnt :**

- Even disbelievers can possess exemplary qualities and do the most noble deeds.
- A disbeliever can sometimes be a great friend and supporter of a Muslim in his faith.

- Good deeds by themselves are simply not enough for salvation.
- Belief in Allah and embracing the religion of Islam is the only salvation.

- The greatest concern of all Prophets was that their people enter paradise and are saved from hell fire.

- Disbelievers blindly follow the ways of their forefathers.
- A Muslim follows only the path of the Prophets of Allah

- True Muslims are ever concerned about the condition of people in the hereafter.
- We must always try to convince people to embrace Islam, even up their their last breath of life.
- Never give up the effort of calling people to Islam.

- What the disbelievers fear most is the spread of Islam and thus losing their power and privileges.
- The perceptive disbelievers recognise the truth of Islam but deny it for ulterior motives.

- It is not permissable to pray for

those who have died as disbelievers.

- Allah never forgives a person who dies a disbeliever. This is because true love accepts no partners and faith is an expression of love.

- The least punishment in *Jahannum* is fire that rises up to the heels which causes the brains to boil.

- Disbelievers will be punished in Hell forever.

- A believer who is guilty of a sin, and does not repent, will be punished for a while but thereafter he will enter *Jannah*.

- Only true faith in Allah, the One, and accepting His religion, Islam, can save one from His anger and punishment

**ACTIVITIES**

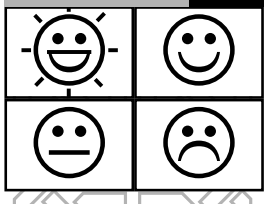
**Use the pictures to discover the hidden word needed to complete the sentence below .** **C P**

| | | | | | | |
|---|---|---|---|---|---|---|
| R | | | | | | |
| | | C | | | | |
| | | P | | | | |
| | | | A | | | |

Abu Talib loved his father and the ways of his people more than Allah. The only way that true belief can enter the heart is when we first remove the love of all other things from it. Only then will __ __ __ __ enter the heart.

Let us try to understand this with an example. Suppose we want to grow apples and we have a piece of land that is full of weeds and thorn bushes. Now, if we plant

**Comments** **T**



the apple seeds in the land without first removing all the weeds, we cannot hope to get any good apple trees from it. The weeds will simply strangle the tiny apple seeds and their tiny shoots.

So what must we do? We must first clear the weeds and thorn bushes and prepare the soil before we plant the apple seeds. Only then we can expect good, strong trees to flourish and sweet, juicy apples to grow.

Now, let us compare the land with the human heart. If the heart is full of belief in false gods, we cannot expect __ __ __ __ to take root there. So it must be cleansed of any other god, wether it be an idol or even our love for wealth, and only then will

__ __ __ __ take root and good deeds flourish.

Good deeds are like the fruit that grows from the tree of __ __ __ __

**Briefly elaborate on the following beliefs.** **C P**

Allah .....

.....

.....

Angels .....

.....

.....

Books .....

.....

.....

Prophets .....

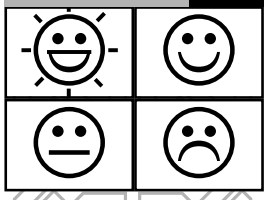
.....

.....

The Last Day .....

.....

**Comments** **T**



.....

*Qadr* .....

.....

.....

Life After Death .....

.....

.....

**Recite the poem and explain.** T

I have much reason to rejoice,
And praise Allah in a grateful voice,
Because I'm happy and content,
With all the favours Allah has sent.

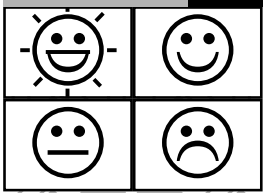
He created me so perfectly,
And did it all so lovingly,
While showing me the righteous way,
I love Him all the more every day.

Therefore to Him I bow and pray,
And try my very best to obey,
Following the way of His Noble

**Vocabulary**

rejoice
grateful
content
favours
righteous
noble
guidance
declare

**Comments** T



Prophets,
Who came to teach us righteous habits.

In Allah's Books I do believe,
And in the Guidance I receive,
And I believe in His pure Angels too,
Who have very special things to do.

One more thing I'd like to say,
There'll be another life one day,
And this I do believe my friend,
That death is not the final end.

So I am a Muslim, as you can see,
A special person, you must agree,
That's who I am and I'm so proud,
And declare it I do in a voice so loud.

**Search for the words below in the word maze.** **C P**

| | | | | | |
|---|---|---|---|---|---|
| *Iman* | Allah | angels | light | book | *Qur'an* |
| messenger | end | last | day | judge | *Qadr* |
| life | death | live | forever | *Jannah* | hell |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| A | L | L | A | H | B | O | O | K |
| Q | I | M | A | N | L | A | S | T |
| A | F | A | I | T | H | J | J | F |
| D | E | A | T | H | E | U | A | O |
| R | L | N | E | W | Q | D | N | R |
| L | I | G | H | T | U | G | N | E |
| U | V | E | N | D | R | E | A | V |
| H | E | L | L | D | A | Y | H | E |
| M | E | S | S | E | N | G | E | R |

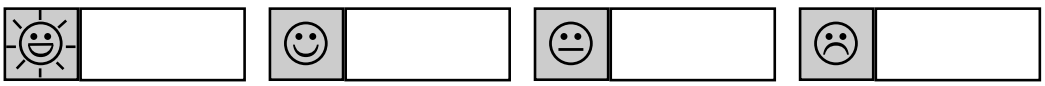
## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- matched the correct pairs of words ☐
- identified the odd word in a group ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- solved a puzzle & completed the sentences ☐
- briefly explained the articles of faith ☐
- recited a poem ☐
- searched for words in a word maze ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**



# 'AKHLAQ character

بسم الله الرحمن الرحيم

## CONTENTS


| | | |
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| LESSON 1 | Respect for Myself | 57 |
| LESSON 2 | Respect for Parents | 69 |
| LESSON 3 | Respect for the Environment | 83 |

**T P**

Good character is the sum of personal virtues which guarantees correct and agreeable behaviour in daily social interaction. A person of good character will invariably conform in his behaviour to a strict code of ethics.

What should be the underlying principle of this code of ethics? According to a hadith it is simply this - "*You should like for others what you like for yourself*," that is, you should treat others just as you want to be treated by others.

Everyone likes to be addressed with good manners and pleasing words. So everyone should speak gently to others. Everyone wants his existence to be problem-free, so he should avoid creating problems for others. Everyone wants others to deal with him in a sympathetic and cooperative manner. So what everyone ought to do while dealing with others is to give them his full sympathy and cooperation.

This standard of ethics is very simple and natural. It is also simple that anyone may easily learn it, be he literate or illiterate, able bodied or disabled, and regardless of his likes and dislikes. This *Hadith* has given such a criterion for human ethics that no one can find difficult to understand. In this way Islam has set forth, in the light of everyone's personal experience, what behaviour may be indulged in and what behaviour has to be refrained from.

According to another *Hadith*, "*The best of you is one who is best in moral character*." Accordingly, becoming a good human being has nothing ambiguous about it. Its simple formula is that of avoidance of double standards. One who lives his life by this formula is undoubtedly a person of the highest moral character.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for the Self
- realise that respect for the self includes caring for the soul, mind, body and dignity.
- understand that human beings are the most noble of all creatures and that we have a responsibility to preserve our own self respect
- discern that Allah is displeased with those who who have no self respect and that they will be punished on the Day of Judgement
- discover that hard work is dignified and begging is humiliating
- appreciate that a Muslim is always required to take the innitiative and not to idly wait for things to happen

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about respect for Myself
- rewrite a key sentence
- complete a series of sentences using a word list
- learn a new *Ayah* and a new *Hadith*
- identify the various aspects of self-respect
- read a short story reflecting the virtue of respect for Myself
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- emphasize an important point to remember
- complete a picture puzzle in order to discover another dimension of self-respect
- complete a list of healthy foods
- identify healthy foods in a picture and colour-in
- unscramble words to discover ways of caring for the soul
- explain the meaning of 'Abstinance'
- colour-in the picture

LESSON 1

# Respect

RESPECT FOR MYSELF

Read and explain the following. **T**

Allah is my creator.
He has created me a human being, the best of all creatures.
Allah has given me a pure soul free from sin, a beautiful body, a wonderful mind and unique talents.
Allah has also blessed me with time, health and wealth and He will question me about them on the Day of Judgement.

Allah commands me to respect myself by...

- behaving respectfully.
- keeping my soul pure by abstaining from sin.
- caring for my body, educating my mind and developing my talents.
- using my time, health and wealth correctly
- protecting myself from harm.

Allah loves those who respect themselves.

**Vocabulary**

unique
talent
wealth
Judgement
soul
educate
develop
harm

## ACTIVITIES

*Qur'an*

Allah ﷻ has declared:

*"...And indeed we have given honour to the children of Adam..."*

*"...And do not cast yourselves, by your own hands, to destruction..."*

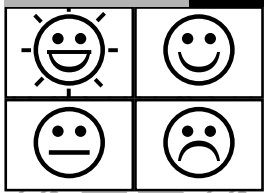
*"Whosoever keeps his soul pure will be successful, And he who corrupts it will fail."*

*Hadith*

Our beloved Prophet Muhammad ﷺ said:

*"Indeed your body has a right over you (ie. to be respected and cared for)."*

**Comments** **T**



### Rewrite the words and copy the sentence. C P

| | | |
|---|---|---|
| Allah | Allah | ..... |
| loves | loves | ..... |
| those | those | ..... |
| who | who | ..... |
| respect | respect | ..... |
| them | them | ..... |
| selves | selves | ..... |

Allah loves those who respect themselves.

.....

### Complete the sentences using the list below. C P

| Human beings | Allah | sin | pure | themselves | Judgement |
|---|---|---|---|---|---|

..... are the best of all creatures.

Allah has created me ..... and free from .....

..... has given me a body, a mind and talents

Allah will question me on the Day of ..... about the use of my gifts.

Allah loves those who respect .....

Respect for myself includes caring for my soul, mind, body and dignity.

- I care for my soul by worshipping Allah, obeying his commands and abstaining from sin.
- I care for my mind by educating it and strengthening it through deep thought.
- I care for my body by eating healthy foods, exercising regularly, getting proper rest and maintaining personal hygiene
- I care for my dignity through good behaviour.

**T**

**Read the story below and find suitable one word meanings for the words in the vocabulary list.**

Once a man from among the Muslims of Madinah came to the Holy Prophet [s] begging for his needs. He was a poor man after all who did not have enough for himself and his family. The Holy Prophet [s] was not one to refuse any request

P C

**Vocabulary**

beg
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request
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damage
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encourage
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saddle
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container
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item
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article
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instruct
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gather
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continue
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instruction
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earn
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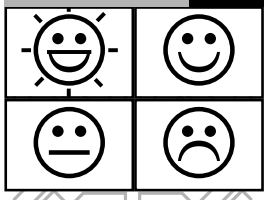
dignified
.....
humiliate
.....
brand
.....

**Comments** T



for help. At the same time he did not like to encourage begging. He therefore asked the man, "*Don't you have anything in your house?*"

"*Yes*," said the man. "*A saddle blanket which we wear sometimes and which we spread on the floor sometimes. And Oh yes! A container from which we drink water*."

"*Bring them to me!*" said the Prophet [s] who then took the items and asked some of his companions who were present, "*Who will buy these two articles?*" "*I will*," said one man, "*...for one silver coin*." Another said, "*I will take them for two silver coins.*"

The Holy Prophet [s] sold the articles for the two silver coins which he handed over to the poor man and said, "*With one silver coin, buy food for your family and with the*

*other buy an axe and bring it to me*."

The man returned with the axe. The Prophet [s] split a log with it and then instructed the man, "*Go and gather firewood and sell it. Continue doing this and I do not want to see you for fifteen days.*"

The man eagerly set out to fulfill the Holy Prophet's [s] instructions. After all, the Companions [r] loved their Prophet [s] dearly and obeyed his every command. Using his axe, the man gathered wood and sold it, and after two weeks he had earned himself ten silver coins.

With some of the money he bought food and with some he bought clothes. He hurried back to Holy Prophet [s] excitedly to show him what he had earned. The Prophet [s] smiled, and how beautiful the blessed Prophet's [s] smile was. It

seemed as if the heavens and the earth were lit up from east to west.

The Holy Prophet [s] was very pleased for he knew that this was more dignified and respectful than begging. Human beings are the most noble of all Allah's creatures and the Prophet [s] hated to see any person humiliate himself. The Holy Prophet [s] said to the poor in a gentle voice, "*This is better than being disgraced, especially on the Day of Judgement when the faces of those who begged, (showing no self respect), will be branded*."

**From this story we have learnt :**

- Hard work is dignified and begging is humiliating.
- Doing manual work is not dishorable.
- Consistent hard work leads to success.
- We have a responsibility to pre-

serve our own self respect.
- Human beings are the most noble of all creatures.
- Allah is displeased with those who who have no self respect.
- Those who show no respect to themselves will be punished on the Day of Judgement.

- Never refuse a request for help.
- The best way to help those in need is by helping them to help themselves
- Do not encourage begging.
- Use whatever resources you have to earn a living.
- A muslim is always required to take the innitiative and not to idly wait for things to happen.
- It is a man's responsibility to provide for his family.

- A Muslim is always eager to fulfill the instructions of the Holy Prophet [s].

- Obedience to the Prophet [s] is a sign of true love for him.
- Advise people in a gentle manner, and not harshly.

**AN IMPORTANT POINT TO REMEMBER**

**T**

The Holy Prophet Muhammad [s] is reported to have said:

"*It is better for one of you to take a rope and bring a load of firewoood on his back and sell it than that he should beg from people*."

"*No one has eaten better food than what he earns from the work of his own hands.*"

**ACTIVITIES**

**State whether True or False.** **C P**

Allah commands me to respect myself. ☐ T

A Muslim shows self respect by abstaining from sin. ☐

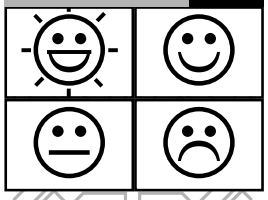
Self respect means insisting on getting your own way. ☐

Exposing oneself to danger unnecessarily is not a sign of disrespect to your own body. ☐

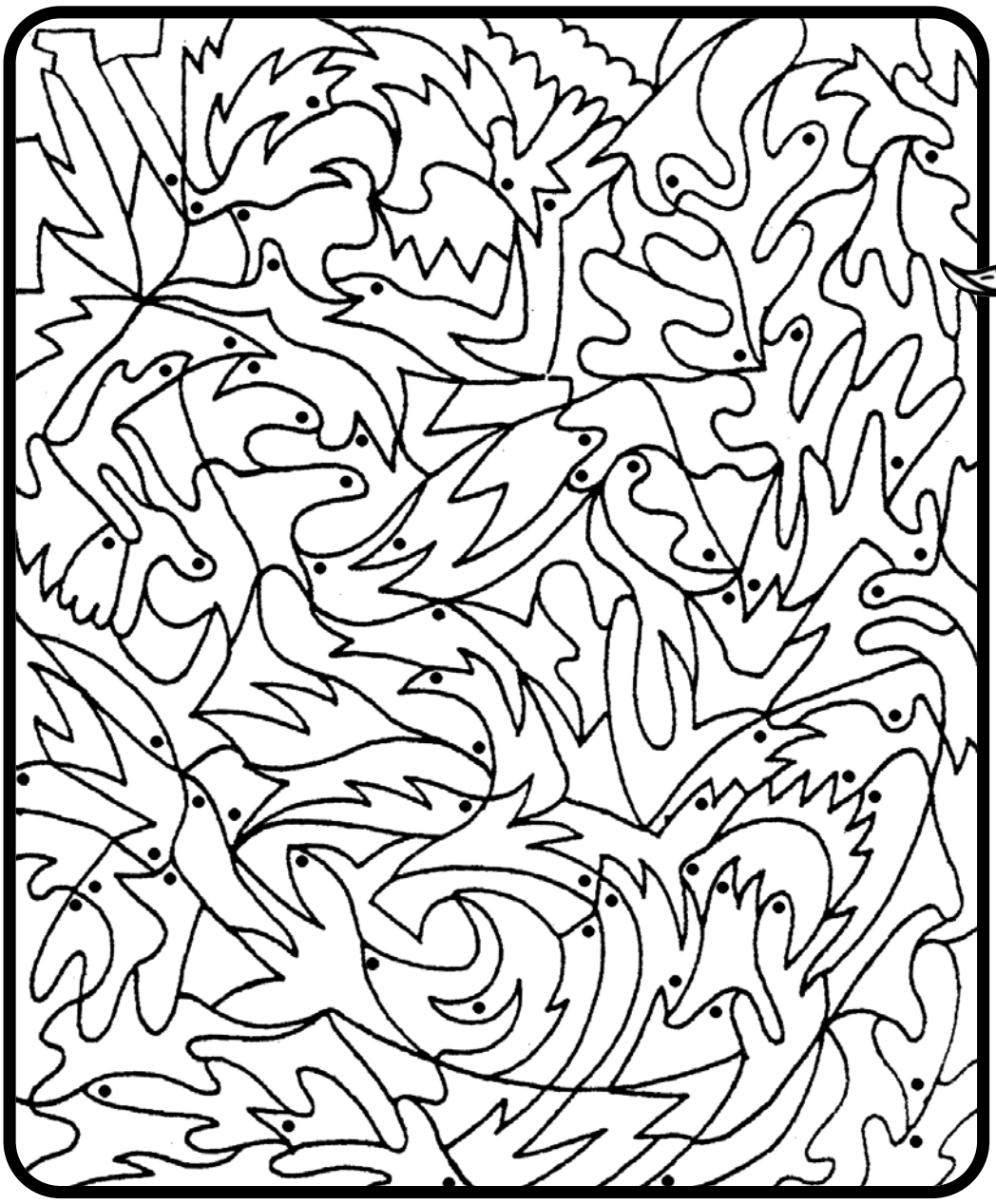
Using my time correctly shows self respect. ☐

Allah loves those who respect themselves. ☐

**Comments** **T**



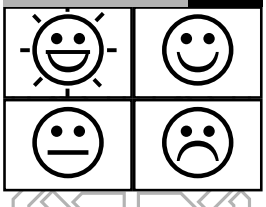
**Shade in the dotted shapes only to discover the hidden picture of a man who has carelessly put himself into danger. This reflects disrespect to ones own life and disregard for ones wellbeing.** **C**



**Eating healthy foods is one of the best ways of caring for the body. List some healthy foods below.** **C**

| | |
|---|---|
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |

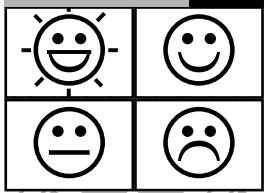
**Comments** **T**



**The chef is preparing some tasty things to eat. Can you identify which are healthy and which are not. Answer by simply writing the number of the item in the correct column. Colour-in!** **C**

| healthy foods | unhealthy foods |
|---|---|
| | |

**Comments** **T**



**Performing *Salah* and *Du'a* (supplication) are two ways of caring for the soul. Unscramble the words to discover other ways of strengthening the Soul. Ask your Parents for help.** **C P**

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*kir<u>Dh</u>*

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tiCahyr

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cenenAbsit

.....

Explain the word ‘Abstinence’ ?

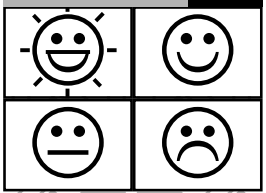
.....

**SUMMARY** **P**

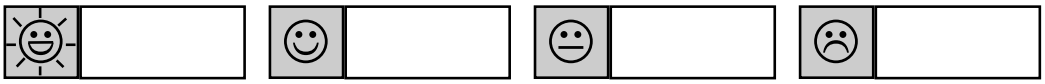
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote a key sentence ☐
- completed sentences using a word list ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a picture puzzle ☐
- completed a list of healthy foods ☐
- identified healthy foods in a picture ☐
- coloured in the picture ☐
- unscrambled words ☐
- explained the meaning of a key word ☐
- coloured in the picture ☐

**Comments** **T**



How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for the Parents
- realise that children are duty bound to obey and serve on their parents.
- understand that obedience and service to parents increases the bonds of love and affection between parents and children
- discern that the prayers of parents are always accepted
- discover that Allah's good pleasure and *Jannah* are the reward that awaits the respectful child in the hereafter
- appreciate that those who show respect to parents are respected by all

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about respect for Parents
- complete a table distinguishing acts of respect and disrespect
- learn a new *Ayah* and a new *Hadith*
- describe two simple acts of respect to parents
- read a short story reflecting the virtue of respect for Parents
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- complete a picture puzzle for enjoyment
- complete another picture puzzle for enjoyment
- list a few acts of kindness done to your grandparents

LESSON 2

# Respect

RESPECT FOR PARENTS

Read and explain the following. **T**

Allah commands respect and kindness towards parents.
It is compulsory on every Muslim to show goodness and mercy to his parents throughout their lives.
Respect is compulsory even to parents who are not Muslims.
Children must obey their parents in all that is good and righteous.
Parents who ask their children to worship others besides Allah or to commit any evil act must not be obeyed.

Respect for parents includes the following:

- To show love and gratitude to them.
- To speak to them with kindness and .respect.
- To strive to do everything that would please them and make them happy.
- To offer good advice to parents

**Vocabulary**

compulsory
righteous
commit
includes
following
gratitude
strive
please
advice
expression
refrain
major
avoid
needs
fulfill
gentle
emphasized
serving
acquire

when it is needed

To avoid any angry expression to what parents might say or do.

To refrain from disobeying them for this is one of the major sins in Islam together with the sin of *shirk*.

To avoid saying disrespecful things about the parents of others because they in turn might be disrespectful to your parents.

To look after their needs especially when they become old and cannot properly look after themselves.

To continue to pray for them and ask Allah to forgive them even after they have died.

To fulfil, after their death, any promises they might have made while still alive and to be kind to their friends.

A child must be especially kind and gentle towards his mother and

show gratitude to her for giving birth to him and caring for him while he was still a helpless baby.

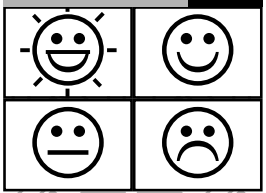
The Holy Prophet Muhammad [s] emphasized that "*Paradise lies at the feet of your mother*." This means that by serving our mothers and being kind to them we can easily acquire *Jannah*.

**ACTIVITIES**

**Indicate, by means of a tick, the column to which each sentence refers.** **C P**

| | Respect to Parents | Disrespect to Parents |
|---|---|---|
| being kind | ✓ | |
| showing impatience | | |
| raising ones voice | | |
| being loving and grateful | | |
| speaking harshly | | |
| making them sad | | |

**Comments** **T**



*Qur'an*

Allah ﷻ has declared:

*"And your Lord has commanded that you worship none but Him and that you be kind to parents. If either or both of them reach old age with you, do not say to them (so much as) 'Uffl' nor chide them but address them in terms of honour, and out of kindness lower to them your wing of humility and say, My Lord and Sustainer, have mercy on them both as they cherished me in childhood."*

*Hadith*

Our beloved Prophet Muhammad ﷺ said:

*"Paradise lies at the feet of your mother."*

*Someone asked Allah's Messenger [s] to whom he should should show special kindness and he replied. "Your mother." He asked who came next and he replied, "Your mother." He asked again who came next and he again replied, "Your mother." He asked who came next and he replied, "Your father, then your relatives in order of relationship."*

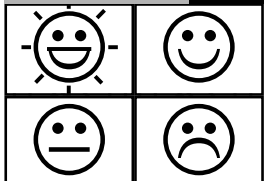
| | Respect to Parents | Disrespect to Parents |
|---|---|---|
| ignoring them | | |
| showing a pleasant face | | |
| being obedient | | |
| fulfilling their needs | | |
| not praying for them | | |
| being disrespectful to anothers parents | | |
| being kind to their friends | | |
| not serving them | | |
| not forgiving them | | |
| being joyful with them | | |

**Describe two simple ways by which you show respect to your parents..** **C P**

.....

.....

**Comments** **T**



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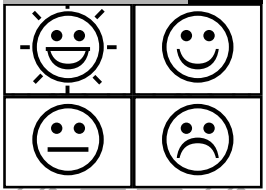
One of the benefits of being good and kind to parents is that goodness and kindness is passed on from one generation to another according to the saying of the noble Prophet [s],

*"Be good and kind to your parents and your children will be good and kind to you."*

**Read the story below and find suitable one word meanings for the words in the vocabulary list.** T

A long, long time ago there lived a young boy who loved his mother very much. His name was Sharaf-ud-Din. He grew up to be respected and admired throughout the vast lands of Islam because of his great knowledge and piety.

**Comments** T



P C

**Vocabulary**

admired
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vast
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immediately
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bidding
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earthenware
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chore
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discovered
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disturbing
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topple
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decided
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patiently
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paled
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devotion
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bless
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deserve
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learned
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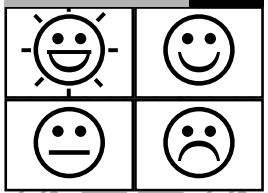
**Comments** T



Once, when Sharaf-ud-Din was still a small boy, his mother fell very ill and had to stay in bed. One night she awoke with a burning thirst and called out to her son to bring her a bowl of water.

"*Yes Mummy, I will get it immediate-ly*," Sharaf-ud-Din obliged. The young boy hurried along to do her bidding, but there was no water left in their big old eathenware jug. He had to go down to the stream to fill it. The night was dark and it was cold outside but no chore was too difficult for the little boy who loved his mother more than anything in the whole wide world.

When he returned to her bedside with the water, he discovered that she had fallen asleep again. Sharaf-ud-Din was not sure what to do. Should he awaken her or should he leave the water by her bedside and

go back to sleep himself? "*Well if I woke mummy up I would be disturbing her sleep and she needs all the rest she can get*," Sharaf-ud-Din thought to himself, "*But if I simply leave the water by her bedside she might role over and topple the bowl, or she might not see it and not want to awaken me again. What am I to do?*"

The little boy decided to wait by her bedside with the bowl in his hands until she awoke.

Minutes passed ... hours passed ... the whole night passed by ... and still little Sharaf-ud-Din waited patiently with the water at his mothers side. Finally his mother awoke just as the first light of dawn paled the sky, and to her surprise, there was her beloved son at her bedside.

"*How long have you been standing*

*here?*" she asked."*You haven't been there all night I hope, or have you?*"

"*Yes, mummy*," he replied, "*I have been waiting by your bedside all night.*"

Sharaf-ud-Din's mother was deeply touched by her son's obedience and devotion. She prayed to Allah to bless her son, and to give him all the good of this world and the heareafter, for this is what kind and obedient children deserve.

Allah accepted the prayer and little Sharaf-ud-Din grew up to become the most learned and pious man of his time. He was loved and respected by all and so is any child who loves and respects his mother.

But the greatest blessing that Sharaf-ud-Din received was Allah's

good pleasure and the beautiful Garden of *Jannah* that is kept only for those who respect their parents and serve them well.

**From this story we have learnt :** **T**

- Only those who have knowledge of Islam and piety are truly respected.

- Children must obey their parents.
- Children must serve on their parents.
- No chore is too much for the obedient child.

- Parents must not place a duty upon their children greater than they can bear.

- Not only are fulfulling essential needs a duty but even seeing to the comforts of parents is a duty.

- A child must be prepared to inconvenience himself himself for the convenience of his parents.

- Obedience and service to parents increases the bonds of love and affection between parents and children.

- The prayers of parents are always accepted.

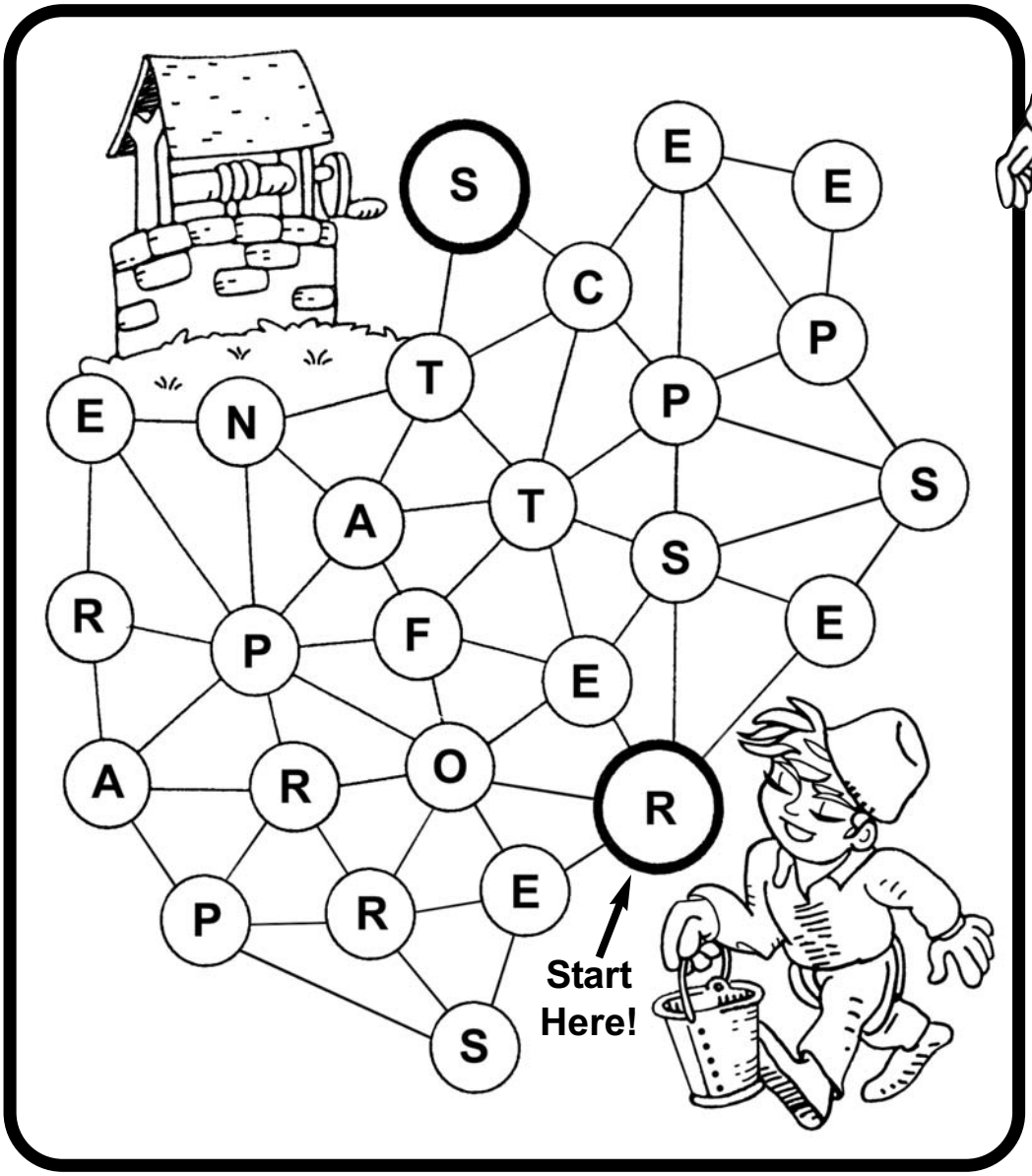
- The greatest reward in this world is being blessed with knowledge of Islam, understanding and piety.

- Allah's good pleasure and *Jannah* are the reward that awaits the respectful child in the hereafter.

- Those who show respect to parents are respected by all.

**Find a path to the well that spells 'Respect For Parents'. Colour-in the picture too.**

**C P**

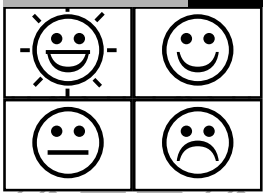


**T**

While parents are naturally disposed to love their children, children are often disposed to disregard their parents. It is for this reason, and because of the enormous debt that an individual owes to his parents, that the *Qur'an* has made it compulsory on the child to treat his parents with all goodness and mercy. In particular, a person is required to be good and kind to his mother and show gratitude to her for the trials and agonies she experienced in giving birth to him; for nurturing and providing for his needs in helpless childhood especi ally; and for being his first school in life. This is why the noble Prophet [s] emphasized repeatedly that a mother has the first claim on a person's care, closeness and companionship.

**AN IMPORTANT POINT TO REMEMBER**

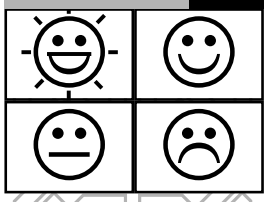
**Comments** **T**



**C P**

**Good children always help their parents to do household chores. But sometimes they make mistakes and parents lose patience. Parents must learn to appreciate the good intentions of children. This little girl has slipped and broken the teapot she was washing. Can you help her find the correct piece which has broken off? Colour-in the picture too.**

**Comments** **T**



**C P**

**Grandparents too deserve the greatest respect. They need special care and attention. List a few things you do for your grandparents.**

## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a table ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- described two simple acts of respect ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified the specific teachings ☐
- completed a picture puzzle for enjoyment ☐
- completed a second picture puzzle ☐
- list acts of kindness done to grandparents ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**

# lesson 3

## OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for the Environment
- recognize that only true faith in Allah & fear of His punishment can generate & sustain respect for the environment
- understand that by harming the environment we ultimately cause harm to ourselves
- discover that education is the best method of reformation
- recognize that reformation can only be achieved with compassion and gentleness, not intolerance & violence
- learn that we should always enquire and investigate before punishing an offender

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about respect for the Environment
- complete a word selection exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- read a short story about respect for the environment
- identify the specific teachings being conveyed
- identify actions that display respect for the environment
- draw a picture of a well cared-for environment
- draw a picture of a ruined environment
- complete and colour-in a picture
- complete a pairing quiz
- colour-in picture and list various fruit trees
- colour-in another picture for enjoyment
- list a number of diverse environments
- complete a verse of the Holy *Qur'an* promising *Jannah* to those who cause no corruption on Earth.

**Read and explain the following.** **T**

Allah is the creator of everything around us.
This environment includes the earth on which we live, the skies above us, the mountains and forests, the oceans and rivers, and even our neighbourhoods.

Allah has made this environment beautiful, orderly and tidy.
Allah commands us too to keep our environment beautiful, orderly and tidy.

Our home, *masjid*, *madrasah* and school are part of the environment.
So too are the parks, streets, markets and public places.
All of these must be beautified and kept in an orderly and tidy state.

We have been given the duty to care for the environment.
By caring for the environment we show respect to it..

**Vocabulary**

environment
neighbour-hood
orderly
tidy
public

**ACTIVITIES**

*Qur'an*

Allah ﷻ has declared:

*"And the earth We have spread out, and set thereon mountains firm, and produced therein all kinds of things in due balance. And we have provided therein means of subsistence for you.."*

*"It is He who has made you (His) agents, inheritors of the earth. He has raised you in ranks, some above others, that e may test you in the gifts He has given you. For your Lord is swift in punishment, yet He is indeed Oft-Forgiving, Merciful."*

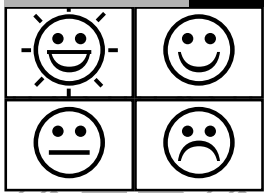
*Hadith*

Our beloved Prophet Muhammad ﷺ said:

*"If the Hour is imminent, and anyone of you has a palm shoot in his hand and is able to plant it before the Hour strikes, then he should do so and he ill be rewarded for that action."*

*"Indeed Allah is most beautiful, and he loves that you beautify all things"*

**Comments** **T**



## Colour-in the correct word/s in green. C P

(Allah is) (We are) the creator of everything arounds us.

Environment means (only nature) (everything around us) .

The forests and rivers (are) (are not) part of the environment.

Allah has made the environment (beautiful and orderly) (ugly and disorderly) .

(Allah) (Human beings) cause disorder and ugliness in the environment.

We (do) (do not) have the duty to keep our parks and streets beautiful and clean.

It is (our) (the teachers) duty to keep the *madrasah* and school tidy.

By (caring for) (ignoring) the environment we show respect to it.

## Complete the sentence. C P

As a Muslim, I must b _ _ _ t _ _ y the environment.

Because of greed and not need, some human beings have destroyed the natural environment and produced waste and pollution that is killing our planet. Only true faith in Allah and fear of His punishment can generate and sustain respect and care for the environment.

A Muslim cares for the environment not only because of survival and self interest but more so because of the satisfaction and hope of reward he has for fulfilling his *Amanah* or trust as Allah's *Khalifah* on earth.

**Read the story below and find suitable one word meanings for the words in the vocabulary list.** **T**

There was a little boy in Madina who was a good boy, except for one very bad habit. He used to throw stones at trees, and what is more, he enjoyed doing it.

P C

**Vocabulary**

oasis
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delicious
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damage
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lay-in-wait
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gather
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alarmed
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struggle
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yell
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escape
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grasp
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realise
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foolish
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pat
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calm
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wisdom
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sensible
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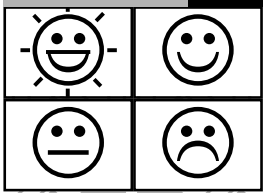
Comments T



One day, the boy went into an oasis that lay outside Madinah. He found date trees growing in the cool, shady oasis and as soon as he saw them, he picked up some stones and started throwing them. The stones hit the palm trees and the dates fell down into the sand. After a while, the boy stopped throwing stones, and started doing something else he enjoyed very much: that was eating the dates which he had knocked down from the trees.

The dates tasted delicious and the boy ate them all, giving no thought at all to the damage he might have caused the trees. He did not think, either, about the owners of the trees. They became very angry when they found out what the boy had done. The owners of the trees knew that the boy would come back to the oasis to throw more stones and eat more dates as they fell to

the ground. So, they lay in wait for him.

Sure enough, the boy arrived, threw stones at the trees and then gathered up the dates that had fallen down. The owners of the trees rushed out and before the boy could get away, they grabbed him. The boy was very frightened and alarmed, but however hard he struggled and however loudly he yelled, he could not escape from the grasp of the men who had caught him.

The men took the boy to the Holy Prophet [s] and told him what the boy had done. The boy stood before the Prophet [s] feeling very frightened. He was certain the Prophet [s] would be angry with him. But the Prophet [s] spoke to him in a quiet, soft voice that had no anger in it.

"*Why do you throw stones at the trees?*" the Prophet [s] wanted to know.

"*To get dates to eat*," the boy replied. "*If I don't make dates fall from the trees, how am I going to get them?*"

This reply showed that the boy was only a child who did not understand a great deal, and had a lot to learn in life. The Prophet [s] realised this at once. He realised too, that the boy had not been wicked, but just foolish.

So, the Prophet [s] patted the boy on the head to calm his fears and spoke kindly to him.

"*Don't throw stones at the trees!*" he said to the boy. "*For if the trees are damaged, they will not bring forth new fruit. Eat of the dates that have*

*already fallen to the ground.*"

Then, the Prophet [s] blessed the boy and prayed that he would soon gain wisdom and be more sensible in the future.

The boy learned a great lesson that day. He learned that in order to get dates, he did not have to damage the trees: the trees would give him their dates by letting them fall to the ground on their own, when they were ripe. So the boy went away much wiser than before. He was also much happier, because he had seen how the Prophet [s] loved him, as he loved and was kind to all children.

**From this story we have learnt :**

- Trees are an important part of the environment.
- By harming the environment we ultimately cause harm to our-

selves.
- We should use the environment in such a manner as does not cause harm to it.

- Always think of the consequences of an action before doing it.
- Selfishness causes others to hate us.

- Never take the law into your own hands. Always refer complaints to the appropriate authorities.
- Always enquire and investigate before punishing an offender.

- Children are to be taught first, not punished first.
- Children cannot be expected to have complete understanding.
- Children are not inherently wicked.
- Education is the best method of reformation.
- Children are to be educated through love and kindness, not

harshness and severity.

- Reformation can only be achieved with compassion and gentleness, not intolerance and violence.
- Praying for others is an effective means of reforming them.
- Love and concern for all is the greatest force of achieving goodness.

**C P**

**How would a Muslim show respect for the environment? Colour in the circles that describe acts of respect in blue and those that do not in red.**

planting trees

littering

making bonfires

recycling

picking up litter

gardening

being wasteful

beautifying all things

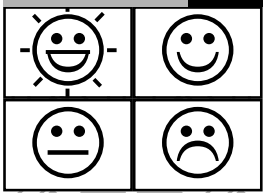
emulating the Prophet

being selfish

destroying

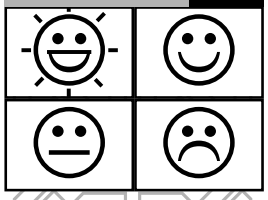
remembering our duty

**Comments** **T**



**Draw a picture of a beautiful, well cared-for environment in the box below.** **C**

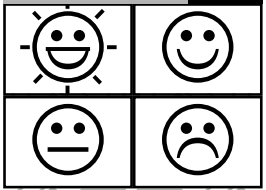
**Comments** **T**



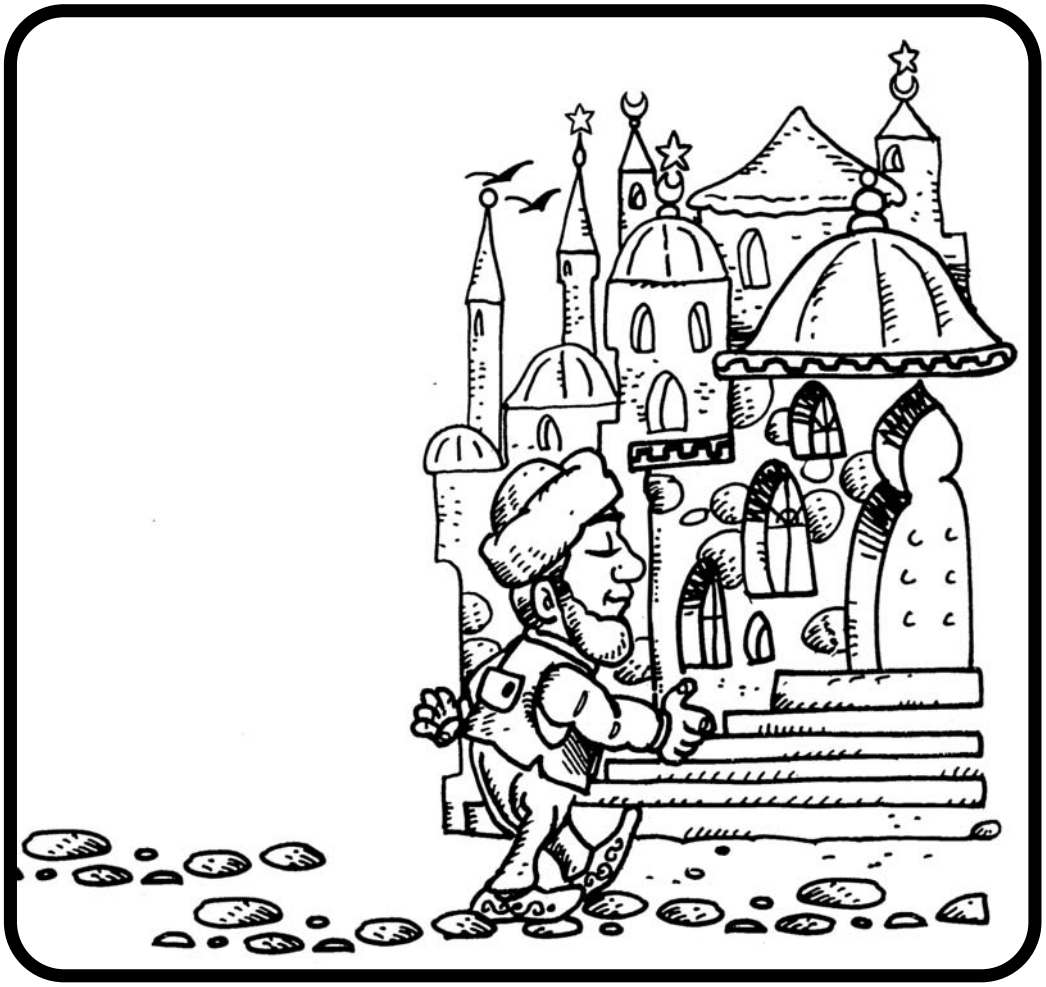
**Draw a picture of a ruined, polluted environment in the box below.**

C

Comments T



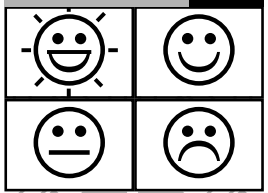
**This *Madrasah* needs a beautiful garden. Draw some trees and flowers and then colour-in.** **C**



**Match the correct pairs by drawing a line between the two columns .** **C P**

| Column A | Column B |
|---|---|
| Keep the *Madrasah* | in the bin |
| Throw waste paper | on the walls |
| Do not | the *Madrasah* |
| Beautify | clean and tidy |
| Do not write | scream and shout |

**Comments** **T**



**C**

**If we care for the environment we will only be benefitting ourselves. This man has planted an apple tree and now he enjoys its fruit. Can you think of other types of fruit trees you can plant in your garden. Write your answers in the space below.**

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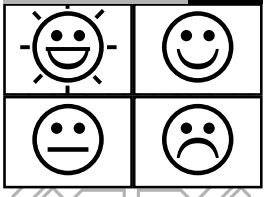
Think about it, if every person were to plant only three fruit trees in his garden, there would be so much fruit in a neighbourhood that no single poor person would go hungry, and that too all for free!

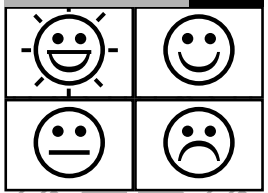
**Comments** **T**



**C P**

**Our environment is so very diverse. Here is an example of the wondrous underwater environment in the oceans. Complete the picture by colouring it in. Can you think of other environments?**

**Comments** **T**



***Jannah*** **is promised to those who cause no corruption on Earth. Ask your parents to help you complete the following verse of the** *Qur'an*. **P C**

*"That is the home of the hereafter (ie. Paradise) which we shall give to those who do not desire any ..... nor cause any ..... on earth."*

(*Qasas, 28:83*)

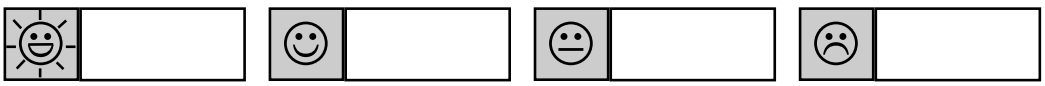
## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- identified actions displaying respect for envr. ☐
- drew a picture of a cared-for environment ☐
- drew a picture of a ruined environment ☐
- completed and coloured-in a picture ☐
- completed a pairing quiz ☐
- coloured in a picture and listed fruit trees ☐
- completed and coloured-in a third picture ☐
- listed diverse environments ☐
- completed a verse of the Holy *Qur'an* ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**



بسم الله الرحمن الرحيم

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## Cleanliness

**T P**

A believer is a clean person. First of all faith cleanses his soul. Consequently his appearance becomes pure as well. His religious thinking makes him a person who loves cleanliness. A believer performs his ablutions before praying five times a day by washing his face, hands and feet. He takes a bath daily to purify his body. His clothes may be simple, but he always likes to wear well laundered clothes. Along with this he likes to keep his home clean. Therefore, he cleans his home daily and keeps all his things in their proper places. All these duties become part of his daily life.

A believer does not rest content until he has set all things right, from his body to his home. This taste for cleanliness is not limited only to his home and body. It also extends outside his home to his neighbours. He begins to want his whole environment to be clean, wherever he stays. So he takes special care to see that he and his family members do not defile their surroundings. This training he gives to others as well. Thus he is not satisfied until and unless he has succeeded in bringing into existence a clean atmosphere all around. For a common person cleanliness is only cleanliness. But for a believer, cleanliness, besides being simply cleanliness is also an act of worship, for he knows that Allah likes clean and pure persons.

Furthermore, the faith of the believer is a guarantee that when he has cleaned his body his soul is likewise cleaned. That is why at the moment of washing himself clean, he utters these words in prayer, "*Oh Allah, purify my inner self along with my outer body*." In this way, the earnest prayer makes his soul clean too, like his body.

*Salah*

Side by side with looking after his bodily needs, man has the need to keep his *Iman* (faith) alive and to strengthen it. He must strive to preserve and develop his innate goodness. Quite clearly, it is not enough for you to say, "*I*

*believe*" and expect that your moral sense will remain sharp. It is easy to be forgetful and become engrossed in the business and cares of life. Through neglect or even deliberate disobedience, the moral sense can also become so blunt that the ugliness of vice may seem beautiful and attractive. There is need then for a code or pattern of behaviour that is a natural outcome of your beliefs, a code or pattern that will not leave you to grope or wander about aimlessly. Throughout the day and throughout the year, Islam provides such a pattern of behaviour and the institutions of control and dynamism to strengthen the innate goodness of the human being and keep him on the straight way. The most important institution in this regard is the *Salah*. There is no word in English to translate *Salah*. It is not merely 'prayer in the limited sense of the random turning to Allah in invocation and supplication. The Arabic word for supplication is *du'a*.

*Salah* may only be performed in a prescribed form and under certain conditions as assigned to it by the Blessed Prophet Muhammad [s]. Any change in its form nullifies it. The compulsory *Salah* is connected to definite times of day. It should not be delayed or abandoned deliberately. The abandoning of *Salah* threatens to put a person outside the pale of Islam. It is also connected to a fixed geographical direction - the Ka'bah in Makkah. *Salah* is thus bound to nature and its movements, to space and time. It creates a natural rhythm in one's lifestyle. We may note that the development of astronomy among Muslims was conditioned by the need for accurate definition of space and time. Again you can see in this the truth that it is impossible to be a Muslim and live in a state of ignorance and barbarity.

*Salah* consists of precise bodily postures - standing, bowing, prostrating and sitting - which are a vivid indication of man's relation to his Creator - a relation of uprightness, reverence, submission and gratitude. In the midst of your daily activities and preoccupations, *Salah* comes as a regular reminder of your relationship with Allah, your place in the scheme of things, your responsibilities and your ultimate goal. Through the prescribed reading of the Qur'an in *Salah*, you link yourself constantly with the Source of all creation and you stand firmly within the worldview of Islam.

*Salah* keeps your moral sense sharp and prevents it from

being blunted and corrupted. It is a protection or an insulation from obnoxious and destructive acts and practices. *Salah* is a regular means of purifying both body and soul. The ablutions before the Prayer with fresh water act as a refresher and cleanser. The *Salah* itself, properly performed, purifies the soul of arrogance and hypocrisy, disbelief and blasphemy. *Salah* leads to success or felicity in this world and the next.

Despite all these possible benefits, there is a risk of *Salah* becoming merely repetitive, a series of motions and the uttering of set phrases in which the heart and mind are not present. This is a risk which you should guard against by spending some more time in preparing for *Salah*, for example by sitting quietly before the *Salah* reading the Qur'an. One way of focussing the mind on *Salah* is to perform each *Salah*, in the words of the Holy Prophet [s], as if it is your last Prayer, your farewell Prayer on this earth.

*Adhan*

The *Adhan* prescribed by Allah for summoning the faithful to prayer is not only expressive of its aim and purpose but also so richly, melodiously and eloquently imbued with the spirit and high ideals of Islam and the concept of Divine Oneness that it has attained the position of a standing invitation to faith. This public proclamation of *Salah* has opened the heart of many a non-Muslim to Islam. It is entirely different from the methods prevalent in other religions and communities for summoning the devotees to prayer. This is the only call to prayer which is altogether free from the use of a material aid or implement like a horn or a bell, and includes also the marrow and substance of faith.

Allah in His Infinite Wisdom, wanted the *Adhan* not to be a mere proclamation and warning but also to form a part of the fundamental practice of Islam and that its position in respect of the negligent should not only be that of an alarm or signal but also of preaching and exhortation, and compliance to it should be regarded as a symbol of loyalty and devotion.

*'Id al-Fitr and 'Id al-Adha*

Like all other religions, Islam has a number of special occasions of celebration. These occasions are observed with devotion to seek the pleasure of Allah. There is no concept of a festival only for pleasure. The festivals are occasions of thanksgiving, joy and happiness. The two major occasions in Islam in each year are *'Id al-Fitr and 'Id al-Adha.*

*'Id al-Fitr* is observed at the end of the month of *Ramadan*. On this day, after a month of fasting, Muslims express their joy and happiness by offering a congregational prayer. They express their gratitude to Almighty Allah for enabling them to observe fasting which is a very useful rigorous training programme. The day is generally observed as a holiday in Muslim countries. Special dishes are prepared and it is customary to visit friends and relatives and to give presents to children. Muslims generally wear their best clothes on this day.

*'Id al-Adha* begins on the 10th of *Dhul-Hijjah* and continues until the 12th day of the month. It is celebrated to commemorate Prophet Ibrahim's (Abraham) [a] readiness to sacrifice his son Isma'il (Ishmael) [a] on the command of Allah. Allah accepted Ibrahim's devotion and obedience and asked him to sacrifice a lamb instead. This occasion of great importance comes every year during the days of *Hajj* (Pilgrimage to Makkah) and is observed by offering congregational prayer, as in *'Id al-Fitr.* After the prayer, Muslims who can afford it sacrifice animals like goats, sheep, cows or camels to seek Allah's pleasure. The meat of the sacrificed animal is eaten and shared among relatives, neighbours and the poor.

This sacrifice expresses the inner feeling of a Muslim that, if need be, he will sacrifice his most loved possession for Allah. This is the lesson of the occasion. We must remember here that what Allah wants is not the animal nor its meat or blood, rather He wants our devotion and submission to His command.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about the method and virtue of *Ghusl,* of ritual bathing in Islam
- understand that body odour is very offensive & causes others a great deal of discomfort and aggravation
- appreciate that performing *Ghusl* is the only truly effective way to remove offensive body odour
- recognise that *Ghusl* is maintained as part of religious devotion and as part of a natural daily routine
- discover that wherever you live and no matter how poor you are, Islam requires of you to remain clean and develop habits of cleanliness
- recognise that by mentioning the rewards of deeds people are encouraged and become more eager to perform them
- discern that when correcting others be gentle and sensitive and do not cause them any embarrassment.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher introducing *Ghusl* (ritual bathing)
- complete a writing exercise for comprehension
- match the correct pairs between two columns
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the virtue of regular bathing
- identify the specific teachings being conveyed
- emphasise an important point to remember
- draw a picture for enjoyment
- complete a cross word puzzle
- complete an *Ayah* and *Hadith*

LESSON 1

# Ghusl

RITUAL BATH

**Vocabulary**

*Ghusl*
required
perform
manner
commencing
declare
intention
utter
entire
valid
privacy
exposed
unnecessarily
stagnant
desirable
odour

**Read the following sentences.** **T**

*Ghusl* means washing the entire body, from head to toe.
A Muslim is required to perform the *Ghusl* in the same manner as the Holy Prophet Muhammad [s] had done.

There are six steps in performing *Ghusl*.
We shall learn each step one by one.

1) Before commencing *Ghusl* declare your *Niyyah* (intention).

   You can utter the intention in Arabic or in your own language.

نَوَيْتُ اَنْ اَغْتَسِلَ لِحُصُوْلِ الطَّهَارَةِ

"*I intend to perform Ghusl to cleanse (myself)*."

2) Then wash both hands up to the wrists, thrice.

3) Thereafter, wash the private parts with the left hand.

4) Now perform a complete *Wudu'*.

5) Then pour water over the entire body thrice in the following order:
   - Pour water over the head thrice.
   - Pour water over the right shoulder thrice.
   - Pour water over the left shoulder thrice.

6) Lastly, rinse the feet.

It is important to remember that if any part of the body remains dry while performing *Ghusl* it will not be valid and will have to be repeated.

*Ghusl* should be performed in total privacy so that the private parts are not exposed to anyone.

It is *haram* (forbidden) to see another persons private parts.
One should not face the *Qiblah* while performing *Ghusl*.

*Ghusl* may be performed while standing or seated but it is better to be seated.

Do not waste water whilst performing *Ghusl*.

Do not speak unnecessarily while performing *Ghusl*.

If water has pooled around the feet, wash them again before coming out of the bath or shower.

*Ghusl* should not be performed in a bath tub with stagnant water. Rather, the water should be flowing (*from a shower or poured from a jug*) so that the dirty water is flushed away and not re-used.

It is desirable to performing *Ghusl* once a day so as to remove any body odour.
However, it is the duty of a Muslim to perform *Ghusl* at least once a week on a Friday.

There are more rules regarding *Ghusl* which will be dealt with in the next book.

## ACTIVITIES

**Complete the sentences using the list below** **C P**

| | | | | | |
|---|---|---|---|---|---|
| right | *Wudu'* | private | Prophet | parts | feet |
| wrists | six | *haram* | body | left | thrice |
| stagnant | dry | privacy | *Qiblah* | *water* | head |

*Ghusl* means washing the entire ..... , from head to toe.
A Muslim is required to perform the *Ghusl* in the same manner as the ..... had done.
There are ..... steps in performing *Wudu*'.
Before commencing *Ghusl* declare your ..... .

***Qur'an***

Allah ﷻ has declared:

*"Indeed Allah loves those who repent constantly and He loves those who remain pure and clean."*

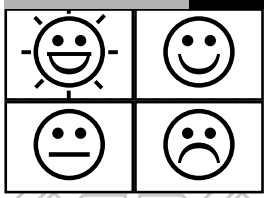
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"It is the duty of every Muslim to take a bath, at the very least once a week "*

Then wash both hands up to the ..... , thrice.
Thereafter, wash the ..... ..... with the left hand.
Now perform a complete ..... .
Then pour water over the entire body ..... in the following order, first the ..... , then the ..... , and then the ..... .
Lastly, rinse the ..... .
If any part of the body remains ..... the *Ghusl* it will not be valid and will have to be repeated.
*Ghusl* should be performed in total ..... .
It is ..... to see another persons private parts.
One should not face the ..... while performing *Ghusl*.
Do not waste ..... whilst performing *Ghusl*.
*Ghusl* should not be performed in a bath tub with ..... water.

**Comments** **T**



**There are six steps in performing the *Ghusl*. Match the correct pairs in the two columns by drawing a line between them and colouring each pair the same colour.** **C**

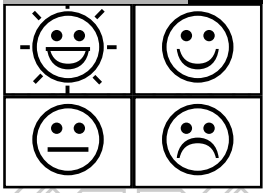
| Column A | Column B |
|---|---|
| step 1 | perform *Wudu'* |
| step 2 | wash private parts |
| step 3 | rinse feet |
| step 4 | wash hands |
| step 5 | *niyyah* |
| step 6 | rinse entire body |

**Read the following story.** **T**

Friday, the day of congregation, had come again and Bilal [r], the Prophet's [s] *Mu'adhdhin* called out the *Adhan* from the top of *Masjid an-Nabawi.* He had the most melodious voice which rang out over the houses and hilltops of the blessed city and filled the hearts of the believers with joy and faith.

Madinah was abuzz with activity with everyone preparing for the

**Comments** **T**



P C

**Vocabulary**

congregation

melodious

abuzz

preparing

finest

turban

scurried

fragrance

incense

sight

humm

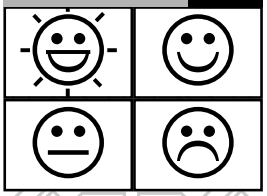
earnestly

anxiously

hush

shimmering

Comments T



*Jum'ah Salah*. The men were in their finest clothes, perfumed with the sweetest scents. They all looked so handosme with their beards oiled, perfumed and combed, their handsomely wrapped turbans and their long flowing robes. They almost looked like angels which had come down from the highest heaven and were now walking on the earth. The little children too scurried about in their best clothing with their mothers running around after them. Everyone was excited to hear what their beloved Prophet [s] had to teach this week.

As they entered the *Masjid* of the Prophet [s] they were greeted again by the sweet fragrances burning from the incense burners and the wonderful sight of noble men sitting side by side, Arab and non-Arab, Roman and Persian, black and white, rich and poor, all equal in the house of Islam.

There was no noise, no pushing and shoving, just the soft humm of believers praising Allah and praying ernestly to Him. Everyone was waiting anxiously for the Holy Prophet [s] to enter.

There was a hush and everyone turned to see the most beautiful sight. It seemed as if the full moon had risen and its shimmering, silvery light had filled the *masjid*. The Beloved Prophet [s] of Allah had entered and what a wonderful sight to behold. His gentle, black eyes sparkled as he smiled at his Companions [r], his teeth glittering like pearls behind his handsome smile. He wore a grand, black turban, the ends of which hung between his broad, muscular shoulders, and a flowing black cloak. There was truly no sight more beautiful to behold, if only you were there to see.

The Holy Prophet [s] climbed up the

**P C**

**Vocabulary**

behold

.....

glittering

.....

muscular

.....

eagerly

.....

bedouins

.....

orchards

.....

perspiration

.....

trickling

.....

foreheads

.....

comfortable

.....

awful

.....

expected

.....

possessed

.....

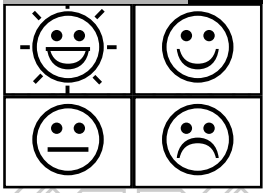
discourteous

.....

prescribed

.....

**Comments** **T**



P C

**Vocabulary**

continuous

.....

overjoyed

.....

impressed

.....

grooming

.....

embarrassed

.....

sensitivity

.....

regularly

.....

manner

.....

eager

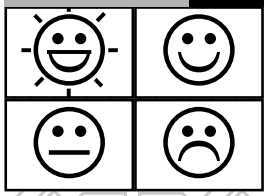
.....

steps of the *mimbar* and sat down facing the congregation who were eagerly waiting to hear his precious words.

Just then the bedouins and shepherds entered the *Masjid an-Nabawi*. The men tending the date orchards were there too. They had been working hard the whole morning and had hurried over to the *masjid* in their rough, woollen clothes. It was a hot day and although they had just performed *wudu'* the perspiration was still trickling from their foreheads. The people in the masjid did not seem very comfortable with them sitting there and the Prophet [s] knew exactly why.

They had not bathed their bodies for some time and the thick, heavy, woollen cloaks made the smell from their sweaty bodies all the more awful. It seemed as if the day was spoilt for all who were present and

**Comments** T



many expected the Prophet [s] to scold the bedouins and shepherds, but that was not the Prophets [s] way.

No, not only was he the most handsome man but he possessed the most handsome character too and the finest manners.

He began to speak to all present in a gentle voice. "*O people*," he said. "*If anyone bathes on a Friday, cleaning every part of his body thoroughly, rubs sweet oils over his skin, hair and beard, puts on a touch of perfume, then goes out, and without pushing or being discourteous sits as near as he can to the Imam, remaining silent when the imam speaks, listening attentively, and performing the salah prescribed for him, then all his sins between that time and the next Friday will be forgiven, and for every step he took towards the masjid he will be given the reward*

*of a year of continuous fasting and continuously performing salah*."

The people were overjoyed to hear this wonderful news. The Noble Prophet [s] had impressed upon them the importance of bathing and grooming without making the bedouins and shepherds feel at all embarrassed.

He continued his talk and many lessons were learnt that day. But the most important lesson of all was that of gentleness and sensitivity when correcting others. He taught us how to show the straight and right way without causing any embarassment to others.

He reminded everyone of the great rewards Allah promises to those who bath regularly and who groom themselves. In this manner people felt encouraged and become even more eager to follow the beautiful way of Islam.

**The following lessons learnt from the story must be explained & discussed thoroughly**

- Friday is the day of congregation.
- A *Mu'adhdhin* must have a loud and melodious voice which is pleasing to the ear.

- Muslims must prepare early for the *Jum'ah salah*.
- Preparation for the *Jum'ah Salah* includes wearing your finest clothes, perfuming your body, oiling and combing your hair including the beard, and wearing a turban and a long flowing robe.
- Women and children too may participate in the *Jum'ah salah* if adequate facilities are provided.

- A *masjid* must be tastefully adorned and kept neat & tidy.
- A *masjid* must be perfumed too.

- Islam teaches equality and discrimination is stricly forbidden.
- Discrimination is especially not permitted in the *masjid*.

- Making a noise, creating a disturbance, speaking or praying loudly (ie. individual *du'a*), and pushing & shoving are not permitted in the *masjid*.
- The congregation is obliged to wait patiently for the *Imam*.
- The congregation is not permitted to protest if the *Imam* is late.
- The *Imam* must always adorn himself.
- The *Imam* must never be untidy or dishevelled.
- The *Imam* should always maintain a friendly and cheerful expression.

- Never enter a public area in a foul smelling state.
- Body odour is very offensive

and causes others a great deal of discomfort and aggravation.
- performing *Ghusl* is the only truly effective way to remove offensive body odour.

- The *Sunnah* etiquettes of of the day of *Jum'ah* include : bathing, rubbing sweet oils over the skin, hair and beard, putting on perfume, not pushing or being discourteous, sitting as near to the *Imam* as possible, remaining silent when the *Imam* speaks and listening attentively.
Note: Women are not permitted to wear perfumes outside their homes.
- Allah generously rewards those who observe the *Sunnah*.

- The Holy Prophet Muhammad [s] was the most handsome man.
- His noble face radiated with *Nur*, a heavenly aura.

- He [s] had the most beautiful character and conduct in dealing with others.

- When correcting others be gentle and sensitive and do not cause them any embarrassment. This can be done by addressing the whole group instead of the individual guilty of the wrongdoing.
- By mentioning the rewards of deeds people are encouraged and become more eager to perform them.

**AN IMPORTANT POINT TO REMEMBER**

**T P**

There is no doubt that *Ghusl* forms a major part of bodily health. "*Purity is half of the faith*," and "*Cleanliness is part of the faith*," declared the noble Prophet Muhammad [s] and stressed the importance of regular baths. This is all the more remarkable in an environment where water was at a premium.

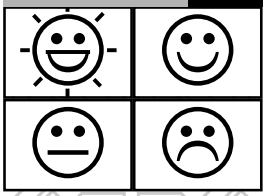
*Ghusl* is maintained as part of religious devotion and as part of a natural daily routine. *Ghusl* is a particular method of having a bath. It involves first of all pereneal toilet or washing the private parts, which confirms the clinical principle of washing the dirty parts first and then the cleaner. This is then followed by *wudu*' and then the washing of the entire body from head to toe. *Ghusl* is a duty upon every Muslim, male and female.

*Ghusl* remains the chief factor inhibiting the spread of disease. Wherever you live and no matter how poor you are, Islam requires of you to remain clean and develop habits of cleanliness.

**C**

**Draw a picture of *Masjid an-Nabawi* in the space provided.**

**Comments** **T**



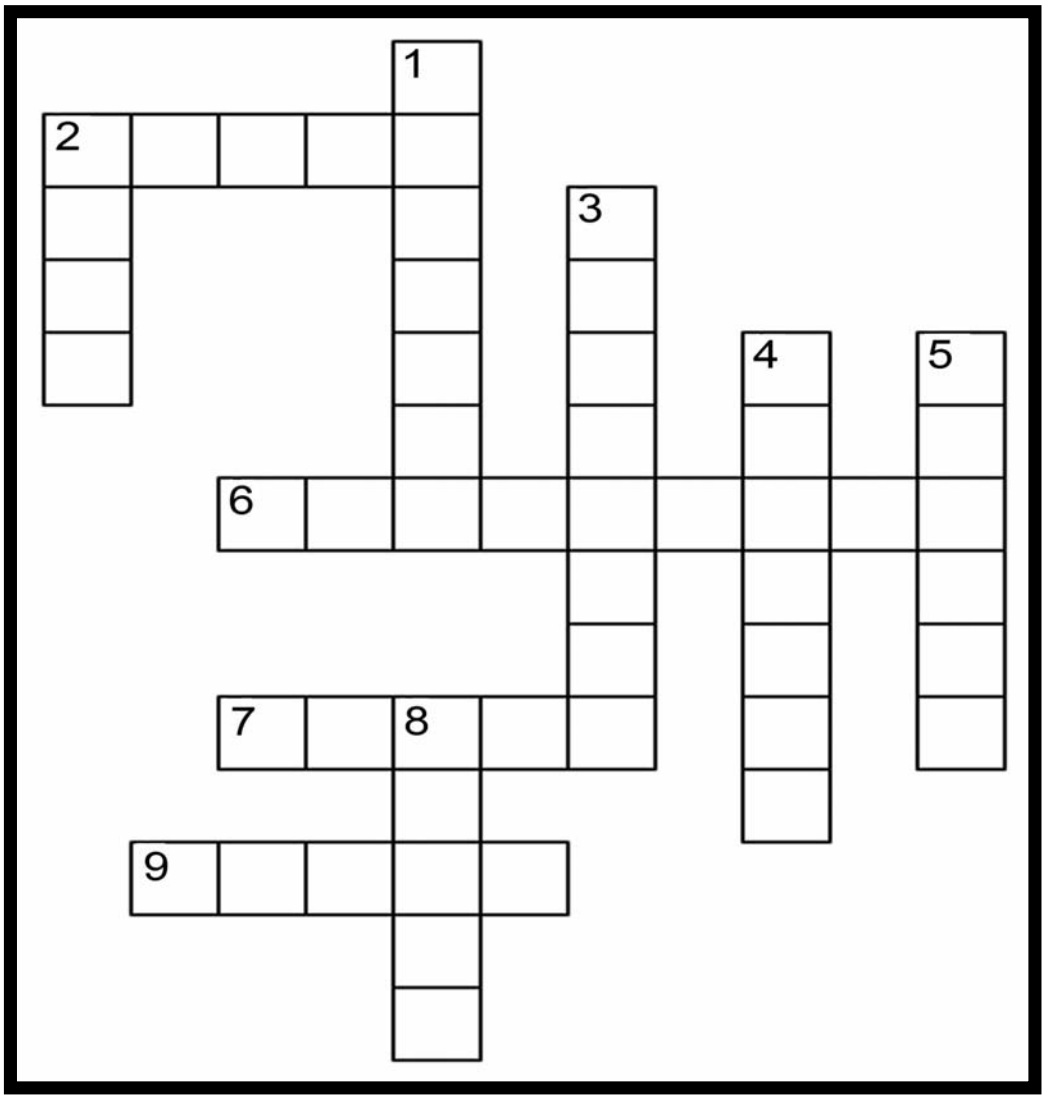
## Complete the crossword puzzle. P C

DOWN

1) *Ghusl* must be performed as the ..... did.
2) It is the duty of a Muslim to perform *Ghusl* once a ..... at the very least .
3) Water that is not flowing.
4) *Ghusl* must be performed in total ' ..... .
5) If water pools around the feet they should be ..... after performing *Ghusl*.
8) The Arabic word for washing the entire body.

ACROSS

6) The word *Niyyah* means ..... .
2) It should not be wasted while performing *Ghusl*.
7) When pouring water over the body begin with the ..... .
9) *Ghusl* removes body ..... .

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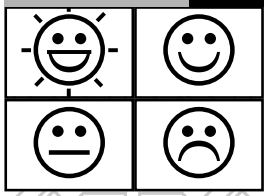


**Ask your parents or elder siblings to help you complete the following *Ayah* and *Hadith*.** **P C**

*"Indeed Allah loves those who ..... constantly and He loves those who remain ..... and ....."*

(*Al-Baqarah, 2:222*)

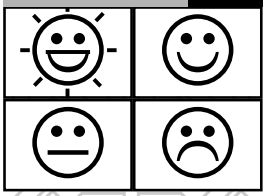
*"It is the duty of every Muslim to take a bath, at least once a ..... ."*

## SUMMARY **P**

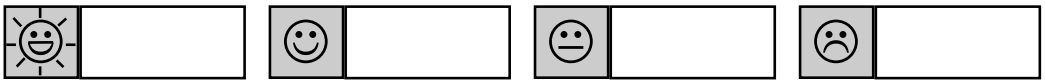
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a writing exercise ☐
- matched the correct pairs ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a picture for enjoyment ☐
- completed a cross-word puzzle ☐
- completed and *Ayah* and *Hadith* ☐

**Comments** **T**



How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about *the A<u>dh</u>an*', the call to prayer, its method and etiquette
- realize that if Muslims fear persecution then they may conceal their faith
- appreciate that *Salah* must be offered together in a *masjid*
- learn that Muslims must never imitate the ways and practices of the disbelievers
- understand that a *mu'a<u>dh</u> <u>dh</u>in* must have a beautiful and melodious voice
- recognize that *A<u>dh</u>an* is a call like no other, a call in which Muslims praise Allah and in which they invite the whole world to the religion of Allah

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher introducing *A<u>dh</u>an,* the call to prayer
- learn the words of the *A<u>dh</u>an*
- complete a word selection exercise
- learn a new *Ayah* and a new *Hadith*
- complete a word puzzle for enjoyment
- listen to a story about the origin of the *A<u>dh</u>an*
- identify the specific teachings being conveyed through the story
- answer questions related to the lesson
- complete a multiple choice exercise
- identify the common denominator represented by a group of words
- complete two *Ahadith*

LESSON 2

# Adhan

CALL TO PRAYER

**Read and explain the following.** **T C**

*Adhan* means to call or to inform.
*Adhan* is the Islamic way of calling people to *salah*.
The *Adhan* is also a way of praising Allah and inviting people to Islam.

The person who calls out the *Adhan* is called a *Mu'adh dhin.*
There is a great reward promised to those who call out the *Adhan.*
The *Mu'adh dhin* calls people to offer *salah* in *Jama'ah*, in congregation, together in the *masjid*.
A *Mu'adh dhin* should should have a loud, clear and melodious voice.

The first *Mu'adh dhin* was Bilal bin Rabah [r].
Bilal [r] was an African slave who was freed by Abu Bakr [r], the closest Companion of the Holy Prophet Muhammad [s].
Bilal [r] was one of the very first people to accept Islam and one of

**Vocabulary**

*Adhan*
inform
praising
inviting
*Mu'adh dhin*
congregation
*Jama'ah*
melodious
*masajid*
*minaret*
organisations
publish
punctually
invite
attentively

the closest Companions of the Prophet [s].

The *Adhan* should be called from a place where it can be heard by a large number of people.
Many *masajid* have tall *minarats*, tall towers, for calling the *Adhan.*
Many *masajid* use loud speakers as well to call the *Adhan*.

People sometimes use *Adhan* clocks to remind them of the correct time for *salah* .
Many Islamic organisations publish charts of the times of *salah* too.

When we hear the *Adhan* we should go to the *masjid* in our neighborhood.
If there are no *masajid* in our neighbourhood then we must call out the *Adhan* punctually at home.

Muslim men must offer their *salah* in

*jama'ah*, in the *masjid*.
The reward for *salah* offered in *jama'ah* is twenty-seven times more than the *salah* offered alone at home.
A woman though gets the same reward for offering her *salah* at home.

The *Adhan* must be called for each *salah* to invite people to prayer.
The *Mu'adh dhin* stands up facing the *Qiblah*, the direction of Makkah, places his fingers in his ears and calls the *Adhan*.
By placing the fingers in the ears the voice is made louder.

When we hear the *Adhan* we must stop talking immediately and listen to the *Adhan* attentively.

The following is the *Adhan.*
Learn it well:

1)

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

2)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allah.*"

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

"*I testify that there is no god except Allah.*"

3)

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allah.*"

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"*I testify that Muhammad is the Messenger of Allah.*"

4) حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

حَيَّ عَلَى الصَّلٰوةِ

"*Come to Prayer.*"

5) حَيَّ عَلَى الْفَلَاحِ

*Come to Success.*"

حَيَّ عَلَى الْفَلَاحِ

*Come to Success.*"

6) اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

"*Allah is greatest, Allah is greatest.*"

7) لَا اِلٰهَ اِلَّا اللّٰهُ

"*There is no god except Allah.*"

In the *'Adhan* called for the *Fajr salah* a few extra words are added after حَيَّ عَلَى الْفَلَاحِ . These are:

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

*"Salah is better than sleep."*

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

*"Salah is better than sleep."*

**ACTIVITIES** **Colour-in the correct word/s in green.** **C P**

*Adhan* means to (call) (shout) .
The *Adhan* is also a way (of inviting) (people to) (scaring people away from) Islam.
The person who calls out the *Adhan* is called a (*Mu'adhdhin*) (*Imam*) .
There is a (great reward) (no reward) promised to those who call out the *Adhan.*
A *Mu'adhdhin* should should have a (melodious) (harsh) voice.
The first *Mu'adhdhin* was (Bilal)

‘Umar [r].

Bilal [r] was one of the first last people to accept Islam.

*Minarets* are tall towers loud-speakers for calling the *Adhan.*

When we hear the *Adhan* we should go to the *masjid* simply stop work .

Muslim men women must offer their *salah* in *jama‘ah*, in the *masjid*.

The reward for *salah* offered in *jama‘ah* is 27 2 times more.

A woman will will not get the same reward for offering her *salah* at home.

The *Adhan* is called five times once a day to invite people to prayer.

The *Mu’adh dhin* stands up facing the *Qiblah* sun and calls the *Adhan*.

When we hear the *Adhan* we must stop talking breathing .

We must listen to ignore the *Adhan*.

## ACTIVITIES

***Qur’an***

Allah ﷻ has declared:

*“O you who Believe! When the call is proclaimed to prayer on the day of congregation (Friday), then hasten earnestly to the remembrance of Allah and leave aside business. That is best for you if you only knew.”*

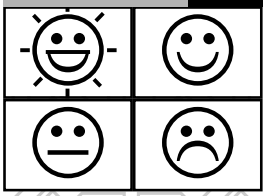
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*“The people to enter Paradise immediately after the Prophets and the martyrs will be the Mu’adh dhins.”*

*“A person who pronounces the Adhan regularly for seven years and has no self-interest in view other than the recompense of the Hereafter, will be granted immunity from Hell.”*

**Comments** T



**Start at the letter 'A'. Move from one square to the next to find the words listed below. Use each square only once and do not jump a square.** C P

*Adhan* *salah* *masjid* Bilal call

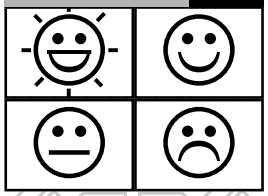
| | | | | |
|---|---|---|---|---|
| A | S | L | D | A |
| A | L | A | H | I |
| H | L | A | L | B |
| A | N | L | S | D |
| C | M | A | J | I |

**Read the following story.** T

In Makkah, the number of Muslims was small. They would offer their *salah* in secrecy because of the persecution of the wicked idol worshippers who refused to allow them to practice their religion openly.

The Muslims would sometimes gather together in the house of 'Arqam [r], who was one of the first to accept Islam, and offer the *salah*

**Comments** T



together. But they did not call out for the prayer for fear of being found out by the wicked Quraysh.

But things were very different for the Muslims when they emigrated to Madinah. It was a city of peace and protection for the Muslims. The people of Madinah had embraced Islam and the numbers of Muslims had grown tremendously.

The Holy prophet Muhammad [s] built the famous *Masjid an-Nabawi* in Madinah for the Muslims to offer their *salah* together.

Whenever the time for *salah* approached the people would call out to one another saying, "*As-Salat ul-Jama'ah, the congregational salah is about to begin.*" Whoever heard this call came to join the *salah.* But the Muslims felt the need to find a better way to call people

P C

**Vocabulary**

secrecy
.....
persecution
.....
practice
.....
emigrated
.....
embraced
.....
tremendously
.....
approached
.....
congregation
.....
advice
.....
suggested
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hoist
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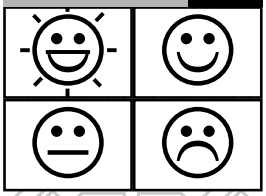
inform
.....
favour
.....
immitating
.....
cursed
.....

**Comments** T

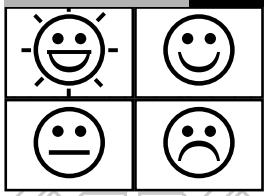


P C

**Vocabulary**

remarked
.....
yelled
.....
solve
.....
kindle
.....
satisfied
.....
revelation
.....
attentively
.....
converstaion
.....
concerned
.....
strange
.....
glittering
.....
invite
.....
recognized
.....
modesty
.....
noble
.....

Comments T



together for the *salah*.

One day the Noble Prophet Muhammad [s] sat with his Companions [r] and asked their advice as to how best to call the people together for *salah*.

One of the Companions suggested, "*Why not hoist a flag at the time of prayer, O Prophet of Allah. When the Muslims see it they can then inform each-other that the salah is soon to begin.*" But the Holy Prophet [s] did not favour this suggestion.

Then someone else stood up and said, "*Why not blow a horn just as Jews do.*" But the Prophet [s] did not like this too. It would be immitating the Jews and they had been cursed by Allah. No, this would not do.

"*Ah, I know!*" another man called out. "*Let us ring a huge bell. I'm sure the sound will be heard by everyone, even the shepheards in the fields*." The Prophet [s] shook his head. "*No, because that is the way of the Christians,*" remarked the Prophet [s].

Just then another Companion [r] jumped up and yelled out excitedly. "*I have seen something that is sure to solve the problem. I have seen the fire-worshippers kindle a fire to call people to their prayer and to the worship of the sun. If we light a fire it will be seen by people far away and everyone will know that it is time for offering the salah.*"

The Prophet [s] was not satisfied with any of these ideas. And so he decided to wait. Maybe someone wound come upon another idea or, better still, maybe revelation would

**P C**

**Vocabulary**

desired

.....

popular

.....

humility

.....

melodious

.....

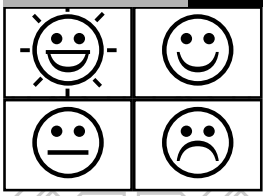
echoed

.....

honoured

.....

**Comments** **T**



be sent by Allah to guide them. And so it was to be.

Now ‘Abd-ullah bin Zayd al-Ansari [r] was listening very attentively to the conversation the Prophet [s] was having with his Companions [r]. He went home very concerned about the problem of calling the Muslims to prayer.

The following night something very strange happened to ‘Abd-ullah [r]. What was it? In the morning he hurried over to the Prophet [s] and said, “*O Messenger of Allah! I had a strange, yet beautiful dream last night.*”

“*What was the dream you saw?*” the Prophet [s] asked ‘Abd-ullah bin Zayd [r].

‘Abd-ullah [r] answered, “*Well, while I was still half asleep and half*

*awake I saw a handsome man wearing glittering green clothes coming from the heavens and teaching me the words of an Adhan, of a call, and he commanded me to invite people to salah with these words.*"

'Abd-ullah [r] then recited the words of the *Adhan*.

The words were beautiful and full of meaning. The Holy Prophet Muhammad [s] recognized that the dream of 'Abd-ullah [r] was true and the man in green was infact an angel.

'Umar [r], the close Companion of the Prophet [s] was very surprised when he heard the words being recited. He had heard the very same words in a dream too. "*O Prophet of Allah, I too heard the same words in a dream I had*

*almost twenty days ago,*" he said.

"*Why did you not tell me before*?" the Prophet [s] wanted to know.

"*I had not done so out of modesty*," 'Umar [r] explained. The Prophet [s] was very pleased with 'Umar's [r] answer. This was the noble manner of the Companions [r] of the Prophet [s]. They never desired to be popular and would never show off. After all, they had learnt humility and modesty from the most modest of all men, the Prophet Muhammad [s] himself.

The Holy Prophet [s] then asked 'Abd-ullah [r] to teach the words of the *Adhan* to Bilal [r]. Bilal had a loud and melodious voice. He stood up, breathed in deeply, and in the most beautiful voice called the *Adhan* for the very first time ever. Bilal's [r] voice echoed through the

streets and hills of Madinah. Everyone came out to hear the wonderfully strange new sound. Even the Jews and idol worshippers who lived in Madinah were moved by the beautiful words of the *Adhan.*

People from all over came hurriedly to the *Masjid an-Nabawi*. The *Adhan* was now the call of Muslims. It was a call like no other. A call in which Muslims praised Allah and in which they invited the whole world to the religion of Allah.

Bilal [r] was honoured that day to become the first *Mu'adh dhin* of Islam and to this day he is remembered in every corner of the earth, five times every single day.

**The following lessons learnt from the story must be explained & discussed thoroughly**

T

- If Muslims fear persecution then they may conceal their faith.
- Disbelievers fear Islam and prevent Muslims from propagating their religion because they recognise the weakness of their own false religion.
- Just as there are people who try to prevent Muslims practicing their religion so too are there people who welcome Muslims and encourage them in their religion.

- *Salah* must be offered together in a *masjid*.

- Muslims must always search for ways to better propagate their religion, but the best way is always the way of the Prophet [s].

- Muslims must never imitate the ways and practices of the disbelievers.
- Muslims must be self reliant and proud of their identity.

- Always ask advice from others, no matter how intelligent you yourself may be.
- Everyone can offer advice.
- We do not always have to follow all the advice of others.
- The brightest ideas sometimes come from those we least expect. Therefore value all people.

- Some dreams are true.
- Allah sometimes communicates to use through dreams.
- The dreams of the pious are more reliable than those of the sinners.

- Angels sometimes appear in the

form of human beings.

- Allah and His Messenger [s] do not love those who are boastful.
- Allah loves those who never desire popularity and who never show off.

- A *mu'adh dhin* must have a beautiful and melodious voice.
- A harsh, unharmonious voice would cause people to dislike the *adhan*, especially non-Muslims.
- *Adhan* is the the call of Muslims. It is a call like no other, a call in which Muslims praise Allah and in which they invite the whole world to the religion of Allah.

- Bilal [r] was honoured by Allah to be the first *Mu'adh dhin* of Islam and to this day he is remembered in every corner of the earth, five times every single day.

**T P** **AN IMPORTANT POINT TO REMEMBER**

The *Adhan* prescribed by Allah for summoning the faithful to prayer is not only expressive of its aim and purpose but also so richly, melodiously and eloquently imbued with the spirit and high ideals of Islam and the concept of Divine Oneness that it has attained the position of a standing invitation to faith. This public proclamation of *Salah* has opened the heart of many a non-Muslim to Islam. It is entirely different from the methods prevalent in other religions and communities for summoning the devotees to prayer. This is the only call to prayer which is altogether free from the use of a material aid or implement like a horn or a bell, and includes also the marrow and substance of faith.

The *Adhan* proclaims the Glory and Greatness of Allah, that He is Greater than the greatest. It contains both the fundamental affirmations of Divine Oneness and the Apostleship of Prophet Muhammad [s], and includes the summons to prayer. It also declares that *Salah* is the way to felicity in both the worlds and success and salvation cannot be attained in either of them without it. Owing to these special features, the *Adhan* has become a complete and comprehensive call and proclamation of faith which instinctively appeals to the heart and the mind. It attracts both Muslims and non-Muslims.

Allah in His Infinite Wisdom, wanted the *Adhan* not to be a mere proclamation and warning but also to form a part of the fundamental practice of Islam and that its position in respect of the negligent should not only be that of an alarm or signal but also of preaching and exhortation, and compliance to it should be regarded as a symbol of loyalty and devotion.

**C P** **ACTIVITIES**

**Answer the following questions.**

What is the *Adhan*?

.....

.....

How many times a day should the

*Adhan* be called?.....
Why?.....
.....
.....

Why did the Holy Prophet Muhammad [s] not decide in favour of a horn, bell, fire or flag?

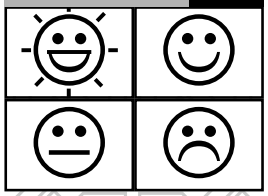
.....
.....
.....
.....
.....

**Circle the correct answer.** **C P**

1) *Adhan* is to Muslims as church bells are to .....
   - Jews
   - Hindus
   - Christians

2) A steeple is to a church as *Minarat* is to a .....
   - *Masjid*
   - temple
   - synagogue

**Comments** **T**



3) If a man is close to a *masjid* then he should perform *salah* .....

- at home
- in the *masjid*
- at work

4) The *Mu'adh dhin* stands up and faces ..... when he calls the *adhan*.

- Jerusalem
- *Qiblah*
- Madinah

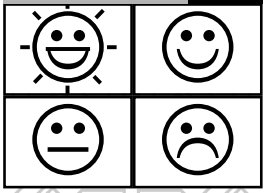
5) The *Mu'adh dhin* should have a ..... voice.

- melodious
- loud
- soft

6) The *Adhan* is a way of praising .....

- Allah
- the Prophet [s]
- Islam

Comments T



**Each of the groups ofwords below have something in common. Decide what this is and write it in the space provided.** **C P**

**Example:**

| Ahmad | Muhammad | Mahmud |
|---|---|---|

These are Muslim names for boys.

| Bilal [r] | ‘Umar [r] | ‘Abd-ullah [r] |
|---|---|---|

.....

| come to prayer | come to success |
|---|---|

.....

| Makkah | *minarat* | *Qiblah* |
|---|---|---|

.....

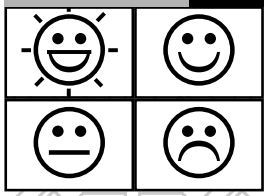
| melodious | loud | clear |
|---|---|---|

.....

| *salah* | *jama‘ah* | 27 |
|---|---|---|

.....

**Comments** **T**



**Ask your parents or elder siblings to help you complete the following *Ahadith*.** **P C**

"*When A __ __ a __ is pronounced, shaytan is so filled with fear that he flees from the place in terror and does not return until he can hear it no longer.*"

"*The place where A __ __ a __ is pronounced is blessed by Allah and it remains safe from punishment and calamities.*"

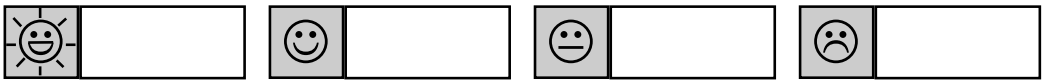
## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- learnt the words of the *Adhan* ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- answered questions on the subject ☐
- identified the common denominator ☐
- completed two *Ahadith* ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**



# lesson 3

## OUTCOME OBJECTIVES T P

- learn about *Salah*, ritual prayer, its times and postures
- discern that *Salah* is the most profound means of communion with Allah
- recognize that Salah is the distiguishing factor between a Muslim and a *Kafir*
- understand that nothing is more satisfying to a Muslim than *Salah*
- discover that Salah which is not performed with concentration loses all significance
- learn that the purpose of *Salah* is remembrance of Allah
- realize that worldly preoccupations are the greatest distraction in *Salah*
- ascertain that a true Muslim never allows anything to come between himself and Allah

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher introducing *Salah,* the ritual prayer
- colour-in pictures depicting the postures of *Salah*
- complete sentences using a list of words
- complete a pairing quiz
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the importance of performing *Salah* with concentration
- identify the specific teachings being conveyed through the story
- unscramble words & construct a simple sentence
- search for words in a word puzzle

Read and explain the following and colour-in the pictures. **T C**

*Salah* means prayer.
*Salah* is the second pillar of Islam.

There are five daily *Salah*'s which Allah has commanded us to offer.
These are :

1) *Fajr* - the dawn prayer
2) *Zuhr* - the midday prayer
3) *'Asr* - the afternoon prayer
4) *Maghrib* - the evening prayer
5) *'Isha'* - the night prayer

**Vocabulary**

offer
approaches
prepare
peaceful
gratitude
neighbour-hood
postures
basic

When the time for *Salah* approaches we must stop all work and play and prepare ourselves for prayer.
We should all be quiet and peaceful.
When offering Salah we should feel as if we are standing in front of Allah and that He is looking at us.

A Muslim speaks to Allah through *Salah*.
*Salah* is the best way of worship-

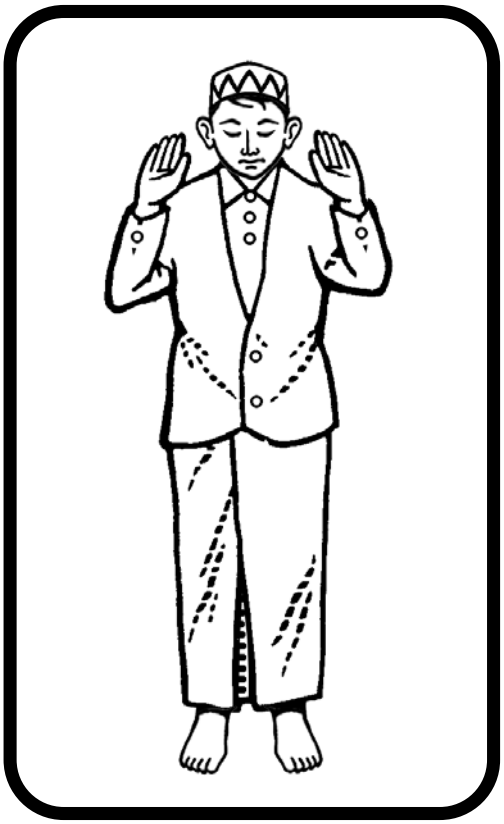
ping Allah and showing gratitude to Him.

*Salah* cleanses us of sin and helps us to do good deeds.
Salah brings us closer to Allah and takes us to *Jannah*.

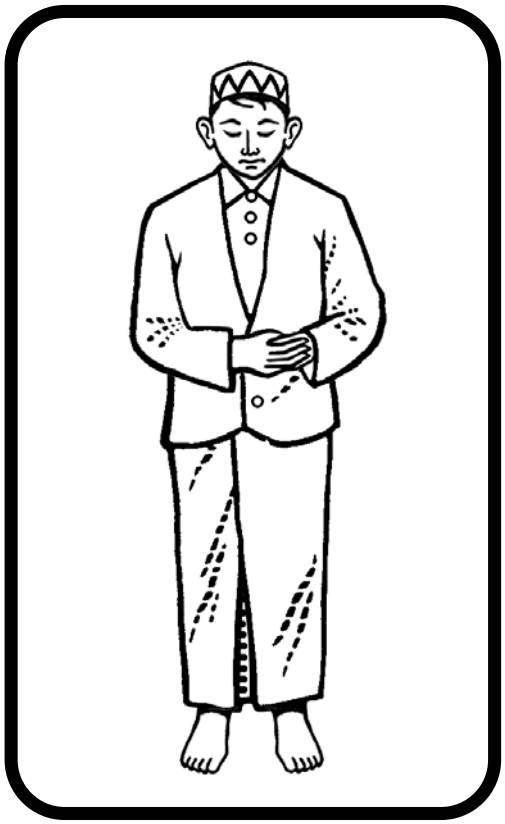
Muslims offer *Salah* together in the *masjid*.
If there is no *masjid* in the neighbourhood then Muslims offer *Salah* at home together with their family members .
A Muslim woman does not have to offer *Salah* in the *masjid*. She may offer it at home.

*Salah* is the most important difference between a Muslim and a *Kafir*, a non-Muslim.

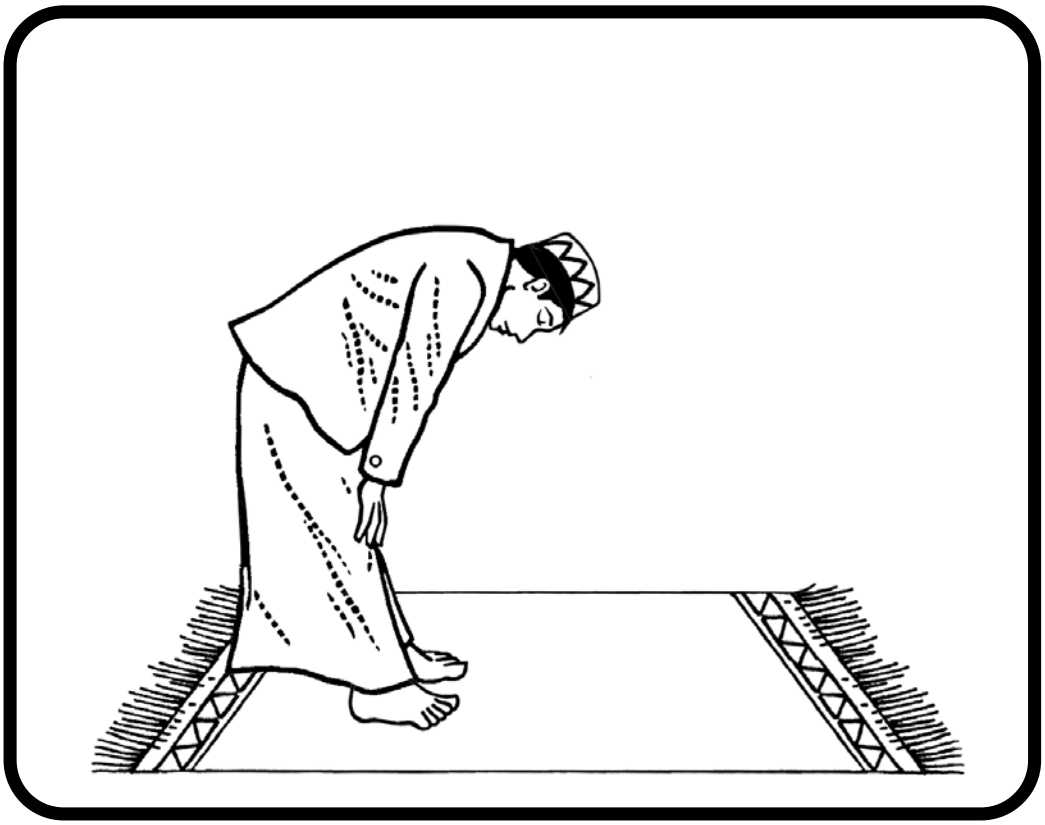
There are sixteen postures when performing a basic *Salah*.
We shall learn each posture one by one.



1) *Takbir Tahrimah*

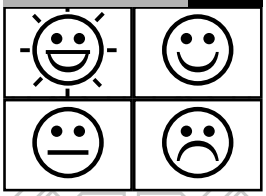


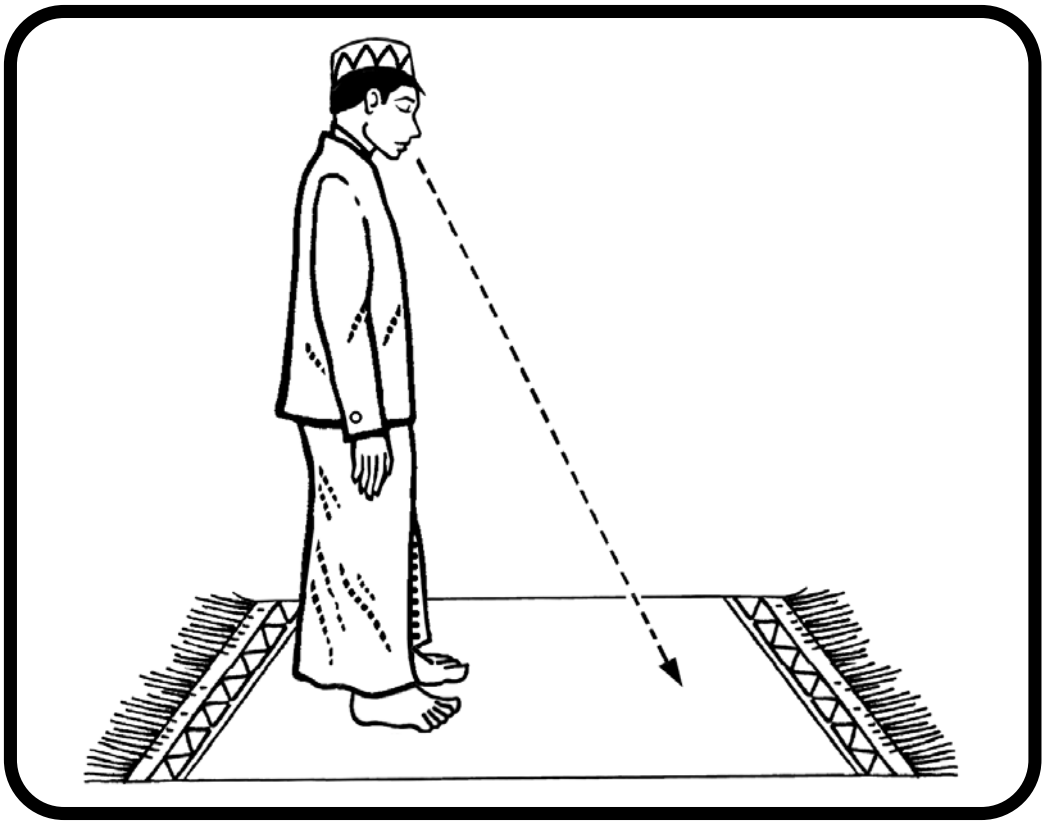
2) *Qiyam*
(standing posture)



3) *Ruku'*
(bowing posture)

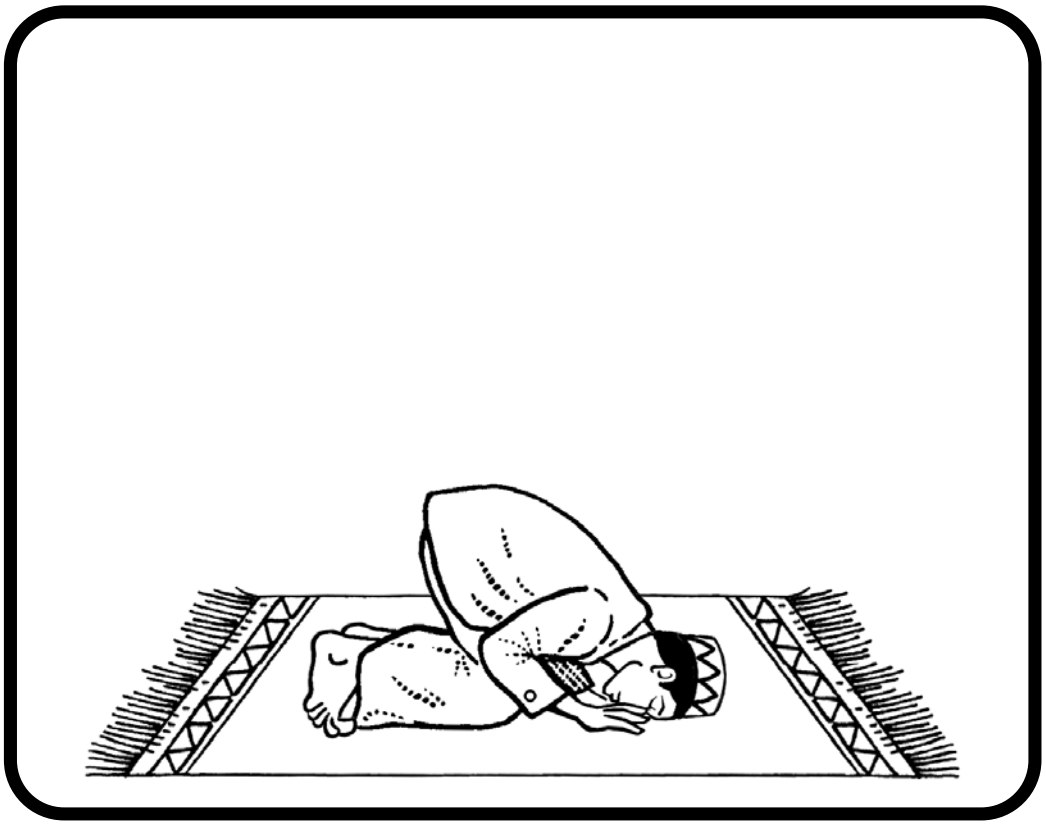
Comments T





4) *Qawmah*

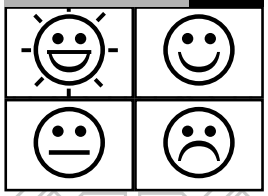
(brief standing posture)

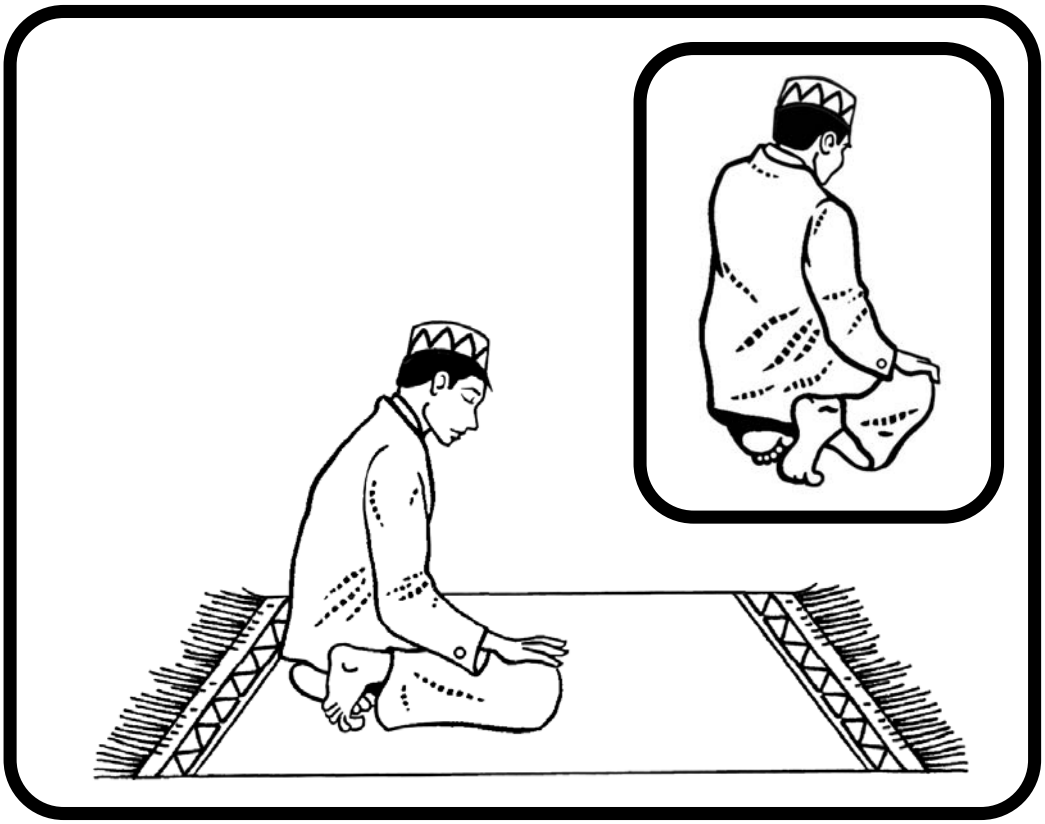


5) *Sajdah Ula*

( first prostration)

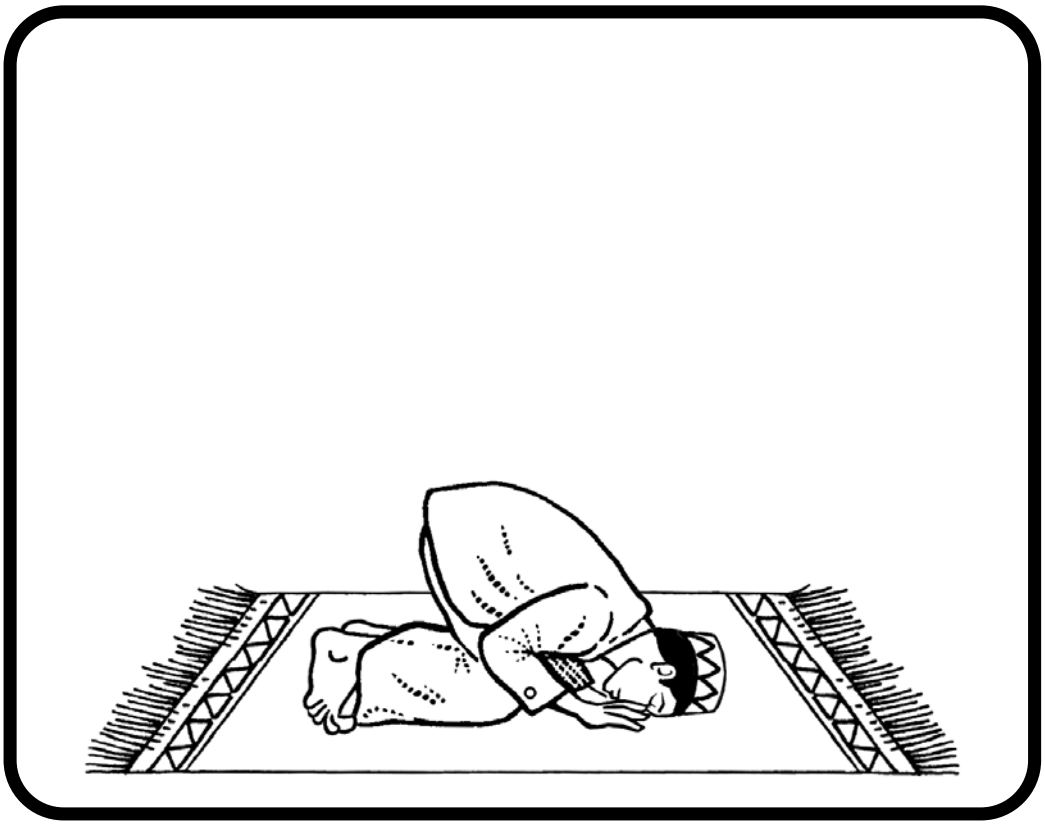
Comments T





6) *Jalsah*

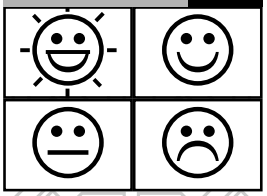
(sittinging posture)



7) *Sajdah Thaniyah*

(second prostration)

Comments T



Steps number 2 to 7 must be repeated a second time. This will take us up to the final three steps ...

14) *Qa'dah Akhirah*

(last sittinging posture)

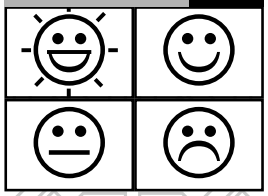
15) *Salam ila-l-Yamin*

(greeting to right)

16) *Salam ila-l-Yasar*

(greeting to left)

Comments T



## Complete the sentences using the list below C P

| | | | | | | |
|---|---|---|---|---|---|---|
| difference | five | prayer | masjid | *Salah* | gratitude | |
| second | woman | cleanses | stop | Muslim | Allah | |

*Salah* means ..... .
*Salah* is the ..... pillar of Islam.
There are ..... daily *Salah*'s.
When the time for *Salah* approaches ..... all work and play.
When offering Salah we should feel as if we are standing in front of ..... .
A ..... speaks to Allah through *Salah*.
*Salah* is the best way of showing ..... to Allah.
*Salah* ..... us of sin.
..... takes us to *Jannah*.
Muslims offer *Salah* together in the ..... .
A Muslim ..... does not have to offer *Salah* in the *masjid*.
*Salah* is the most important ..... between a Muslim and a *Kafir*, a non-Muslim.

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

*"Salah is enjoined upon the believers at prescribed times."*

*"And those who guard their Salah will be honoured in Jannah."*

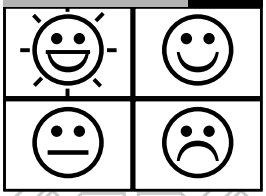
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"Salah is the key to Jannah."*

*"The only thing that stands between a person and disbelief is Salah."]*

**Comments T**



**Match the correct pairs in the two columns by drawing a line between them .** **C**

| Column A | Column B |
|---|---|
| *Fajr* | evening prayer |
| *Zuhr* | afternoon prayer |
| *'Asr* | dawn prayer |
| *Maghrib* | night prayer |
| *'Isha* | midday prayer |

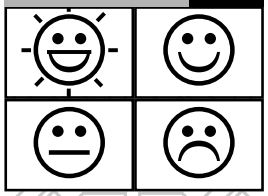
**Read the following story.** **T**

In the days of the Blessed Prophet Muhammad [s], there lived a man called Abu Talhah [r].

Abu Talhah [r] thought himself to be the luckiest man in all Madinah, and everyone agreed with him, because he owned a very beautiful garden.

What made his garden more precious than anyone else's was a spring of cool, clear water which

**Comments** **T**



kept everything green and beautiful.

Nothing was more pleasant and more satisfying to Abu Talhah [r] than to do the *Zuhr,* afternoon prayer, in his beautiful garden, with the date palms swaying in the breeze and the gurgle of the nearby spring.

For this reason he very much liked to pray in the garden and never failed to praise Allah for all the good which He had bestowed upon him.

Now, one sleepy afternoon, Abu Talhah [r] tucked his *musalla*, his-prayer mat, under his arm as usual and made his way to the garden.

Humbly, he stood, raised his hands and said, "*Allahu Akbar!*". He was just beginning to recite the *Qur'an* when another sound, besides the

**P C**

**Vocabulary**

blessed

precious

spring

pleasant

satisfying

swaying

breeeze

gurgle

bestowed

humbly

familiar

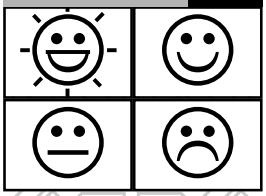
resounded

in spite

perched

emeralds

**Comments** **T**



P C

**Vocabulary**

fascinated
.....
dutifully
.....
gorgeous
.....
feasted
.....
chirping
.....
heaved
.....
sigh
.....
pious
.....
graciously
.....
distracted
.....

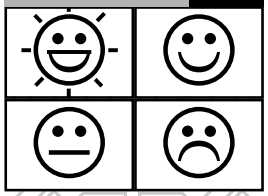
familiar swoosh of the palm trees and the gurgle of the stream, met his ear.

A long high tweet resounded above his head followed by such a happy-sounding chirp that Abu Talhah's [r] eyes popped open in spite of himself.

There, perched on the date palm, was the most beautiful bird in the whole wide world. Its wings were as green as emeralds, its tail feathers as red as pomegranate seeds and it had a little golden head with a black beak that sang its beautiful song to its heart's content.

Abu Talhah [r] was fascinated. He stared and stared until he suddenly remembered where he was and what he was supposed to be doing. Ashamed of himself, he dutifully went back to the *salah*, starting

Comments T



hopefully where he had left off.

When he had finished, the bird had flown away.

Now this little bird considered itself to be as lucky as Abu Talhah [r]. Here was a gorgeous garden with sweet seeds to peck at and a bubbly stream. What better place to build a nest and settle down for the rest of its life!

The next day Abu Talhah [r] appeared again at his favourite spot in the garden under the shade of the palm tree, and began the *salah*. But he failed to notice that the beautiful bird was building a nest on top of the tree.

Soon the bird began to sing and whistle so beautifully that Abu Talhah [r] lost track of what he was

doing. He feasted his eyes on the feathered beauty who was hopping from branch to branch chirping a friendly song.

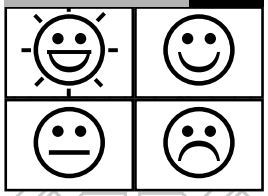
"*But what am I doing?*", he asked himself suddenly, "*Which part of the salah was I performing?*"

Abu Talhah [r] heaved a deep sigh, somehow finished the *salah*, rolled up his *musalla* and left the garden.

How could the *salah* reach Allah if he himself could not remember where he had left off? How could he remember Allah when his heart was full of beautiful gardens, bubbling streams and bird songs?

It was hopeless to try.

**Comments** T



Abu Talhah [r] was a pious man. He knew how important it was for a

good Muslim to perform the *salah*, paying attention to none but Allah.

That very night he went to visit *Nabi* Muhammad [s]. He told the Blessed Prophet all about his garden, the date palms, the gurgling stream and the beautiful bird.

"*Oh Prophet*," he said, "*I cannot let these things stand in the way of my worship to Allah. So it is better not to have them at all. Please take my garden with all that is in it. I give it to you to use for all the Muslims of Madinah.*"

The Holy Prophet Muhammad [s] graciously accepted this gift.

Abu Talhah [r] was never again distracted from the *salah*, and from that day on, all his Prayers were accepted by Allah.

**The following lessons learnt from the story must be explained & discussed thoroughly**

- Nothing is more pleasant and satisfying to the true Muslim than *salah*.

- Muslims always thank Allah and praise Him for all that they have.

- A Muslim always feels ashamed of his wrongdoing.
- Being ashamed of sins is very important to a believer as it is the first step in repentance.
- Only through repentance can we cleans ourselves of sin and in so doing attain proximity to Allah.

- *Salah* which is not performed with concentration does not reach Allah.
- *Salah* which is not done with concentration brings no peace and tranquility.

- The purpose of *salah* is remembrance of Allah.

- If we surround ourselves with worldly things we will not be able to remember Allah. That is why all Prophets [a] lived such simple lives.

- A true Muslim never allows anything to come between himself and Allah, no matter how precious that thing may be.
- A true Muslim sacrifices everything for the sake of Allah.

- Abu Talhah [r] was indeed a true Muslim who loved Allah more than anything else in the whole wide world.
- We too must attempt to be like Abu Talhah [r].

**C** **ACTIVITIES**

**Now colour-in the picture of Abu Talhah's [r] beautiful bird**

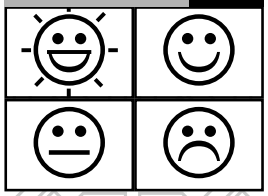
**Unscramble the following words and thereafter use them to construct a sentence.** **C P**

*haSla* *hnnaaJ*

..... .....

.....

**Comments** **T**



**Search for the following words in the word maze.** **C**

Allah second prayer pillar five *Fajr* *Zuhr* *'Asr* *'Isha'* *Salah* worship good *Jannah* key *masjid*

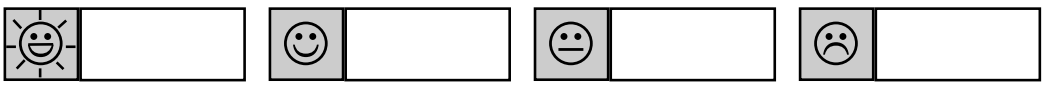
| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| X | V | A | B | N | F | I | V | E |
| S | A | L | A | H | A | Z | Y | W |
| G | H | L | J | S | J | U | P | O |
| P | R | A | Y | E | R | H | I | R |
| I | S | H | A | C | K | R | L | S |
| K | E | Y | G | O | O | D | L | H |
| A | J | A | N | N | A | H | A | I |
| M | A | S | J | I | D | Z | R | P |

## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- coloured-in a series of pictures ☐
- completed a series of sentences ☐
- completed a pairing quiz ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- unscrambled words & made a sentence ☐
- searched for words in puzzle ☐

How does my teacher
**rate my performance in this lesson ?**



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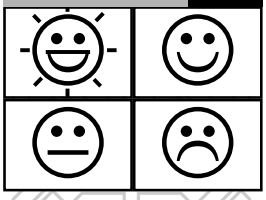


# lesson 4

## OUTCOME OBJECTIVES T P

- learn about the significance of *'Id al-Fitr* and *'Id al-Adha*, the two annual feasts
- discern that there is no concept of a festival merely for physical pleasure
- appreciate that those who truly love Allah display their love through obedience to Him
- realize that Muslim celebrate for having been guided aright
- discover that *'Id* is a day of blessing and celebration
- understand that *'Id* is a day of sharing in which the less fortunate are not to be forgotten
- learn that orphans deserve special attention on these days

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out introducing *Id al-Fitr* and *'Id al-Adha,* the two annual feasts
- use a mirrior to read inverted key sentences
- rewrite these sentences for emphasis
- complete a true & false exercise for comprehnsion
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the spirit of *'Id* and the compassion of the Holy Prophet Muhammad [s]
- identify the specific teachings being conveyed
- search for words in a 'Word Ring'
- construct a sentence using those words
- list some *'Id* activities
- colour-in a picture for enjoyment
- complete and colour-in a second picture
- identified key words that relate to the two *'Id*s

Read the following sentences. **T**

*'Id* means a feast or celebration.
There are two *'Id*'s celebrated during the year, *'Id al-Fitr* and *'Id al-Adha*.
Muslims celebrate these occasions with devotion to seek the pleasure of Allah.
The *'Id* is a time of thanksgiving, joy and happiness.

1) *'Id al-Fitr* - The Feast of Breaking the Fast of *Ramadan*

*'Id al-Fitr* is celebrated at the end of the month of *Ramadan*.

After a month of fasting, Muslims celebrate for having been guided by Allah to worship Him and to fulfill His commandments.
Muslims express gratitude and joy for the gift of *Ramadan* by offering a special *'Id salah* together.

**Vocabulary**

feast
celebration
occasions
devotion
seek
thanksgiving
fast
guided
fulfill
commandments
express
gratitude
delicious
prepared
relatives
graveyard
sacrifice
pilgrimage
willingness
complete
obedience
afford
dearest
display

Everyone wears their best clothes for this day.
Delicious foods and sweet dishes are prepared for the celebration.
There is singing and dancing among the ladies and girls of the house.
The day is spent visiting friends and relatives and giving gifts to children.
Muslims also visit the graveyard on this day to pray for their relatives who are no longer with them.

*'Id al-Fitr* is a day of happiness in which the poor are not forgotten. They are given a special charity on this day.

*'Id al-Fitr i*s a day of happiness for all.

2) *'Id al-Adha* - The Feast of Sacrifice

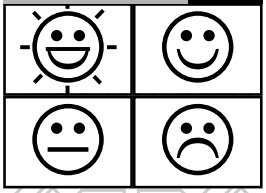
*'Id al-Adha* is celebrated on the 10th day of the month of *Zul Hijjah,* the month of Pilgrimage.

It is a celebration of the great love of *Nabi* Ibrahim [a] for Allah. *'Id al-Adha* is a reminder to Muslims of *Nabi* Ibrahim's [a] willingness to sacrifice his dear son *Nabi* Isma'il [a] on Allah's command.
It teaches that Allah expects complete obedience from all Muslims and that we should love Him more than any other.

On the day of *'Id al-Adha* Muslims offer a special *'Id salah* together, early in the morning.

After the *salah*, those who can afford to, sacrifice an animal like a goat, sheep, cow or camel, for Allah's pleasure.
The meat of the sacrificed animal is shared among relatives neigh-

Comments T



bours and the poor.
It is prepared into the most delicious meals and the whole family feasts together.

By sacrificing an animal a Muslim is showing that he is prepared to sacrifce those things dearest to him, even his own life, for Allah.

Allah does not want the meat and blood of the animal but rather our devotion and obedience.

Those who truly love Allah display their love through obedience.
Those who do not obey Allah do not truly love Him.

The celebration of the two *'Id'*s is a reminder to Muslims of the great celebration in the hereafter when all the obedient servants of Allah enter *Jannah*.

## Use a mirror to read these sentences. Thereafter write them out in the space provided. C P

'Id is a time of celebration and happiness.

.....

'Id is a time of family and gifts.

.....

'Id is a time of prayer and thanksgiving.

.....

.....

## State whether True or False. C P

*'Id* means a feast or celebration. T

There is one *'Id* celebrated during the year. ☐

Muslims celebrate the *'Id* for the pleasure of Allah. ☐

The *'Id* is a time of thanksgiving, joy and happiness. ☐

*'Id al-Adha* is celebrated at the end of the month of *Ramadan*. ☐

Muslims express gratitude and joy by playing music & dancing. ☐

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

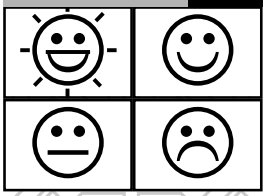
*"...And celebrate the bounties of your Lord."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"'The days of 'Id are days of eating, drinking and being merry."*

**Comments** T



Everyone wears their best clothes on the day of *'Id*. ☐

*'Id* day is spent visiting relatives and giving gifts to the children. ☐

*'Id al-Adha is the* the Feast of Sacrifice. ☐

*Nabi* Nuh [a] was commanded to sacrifice his dear son. ☐

The *'Id salah* is offered late in the evening. ☐

Allah wants the meat and the blood of the sacrificed animal. ☐

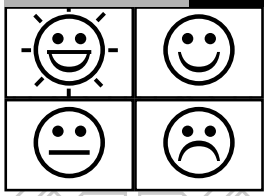
Those who do not obey Allah can still truly love Him. ☐

By sacrificing an animal we show that we are prepared to sacrifice everything for Allah. ☐

The *'Id* celebration is a reminder of the great celebration when all the Muslims will enter *Jannah*. ☐

**Read the following story.** **T**

**Comments** **T**



The sun rose brighter that morning and the chirping of the birds was so much sweeter. It was the day of the

*'Id*, a day of great rejoicing and celebration. There was an air of festivity in the streets of Madinah with all the people, both young and old, dressed in their best clothes. Many of the children were wearing new clothes which they had been given especially for that day.

As the time for the *'Id salah* approached, everyone made their way to the place of prayer, which was a pretty open piece of land on the outskirts of the city, with tall date trees that swayed everytime a gentle breeze blew.

The Holy Prophet Muhammad [s] arrived and led the *salah* while the morning was still cool. After the prayer was over, he spoke to the assembled people, his words filling their hearts with fresh knowledge and understanding.

P C

**Vocabulary**

rejoicing
.....
celebration
.....
festivity
.....
approached
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outskirts
.....
swayed
.....
breeze
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assembled
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knowledge
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relatives
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delicious
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aware
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patted
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sobbed
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martyred
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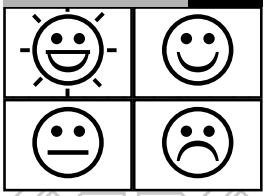
Comments T



P C

**Vocabulary**

stepfather

.....

tattered

.....

compassion

.....

orphan

.....

stained

.....

amazed

.....

crowded

.....

explained

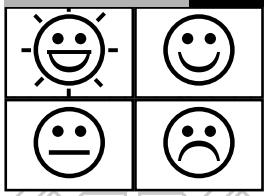
.....

When he had finished, the people walked back into the city to enjoy the delicious food prepared at home. Friends and relatives went from one house to the next, enjoying the sweet and happy things each had to offer, with the little children running and playing here and there in excitement, smiling and laughing as they played, without a care in the world.

As he walked back, the Holy Prophet [s] was suddenly aware of a little boy sitting all by himself on the side of the path. The little boy was crying and looked very sad indeed.

*Nabi* Muhammad [s] bent down and patted him on the shoulders. "*Why are you crying?*" he asked.

**Comments** T



"*Please just leave me alone*," sobbed the little boy, without even

looking up to see who was talking to him.

The Prophet [s] ran his fingers through the boy's hair and very gently and kindly asked him again , "*Why are you crying?*"

This time the boy answered his question, although he still did not look up, "*My father was martyred fighting for Allah's religion, and now that my mother has married again, my stepfather does not want me to live at home any more. Today is 'Id and everyone is happy. All the children have new clothes and nice things to eat, but I don't have any clothes except the old, tattered ones I am wearing, and I have no food. I don't even have somewhere to live.*"

Tears of compassion came to the Prophet's [s] blessed eyes, but he

smiled and said, "*I know how you feel. When I was a little boy I lost both my father and my mother*."

The boy was surprised to hear that it was an orphan who was comforting him, and for the first time he looked up to see who it was.

To his great surprise and joy, he saw that it was *Nabi* Muhammad [s] and he immediately jumped to his feet out of love and respect.

"*If I were to become your new father, and 'A'ishah your new mother, and Fatimah your new sister*," said the Prophet [s] with a big smile, "*Would that make you feel a little better?*"

"*Oh yes, indeed!*" said the little boy, smiling through his tears, "*That would be the best thing in the world!*"

The Holy Prophet [s] held the little boy's hand in his own and took him home.

"*This is our new son,*" he said to *Sayyidatuna 'A*'ishah [r] who gave the boy's tear-stained face a good wipe before bathing him. The beautiful Lady *'A*'ishah [r] then dressed him in new clothes and after giving him a tasty meal, she tickled him playfully on the back and pointed outside.

"*Now you can go and play with the other children*," she said.

When the other little children saw him, they were amazed to see how he had changed. They crowded around him, asking what had happened.

After he had explained about the

kindness of the Prophet [s] one of the children said to the others, "*You are the luckiest boy in the whole wide world. But if any child's parents had died, then Nabi Muhammad [s] would have loved and cared for them too, just as he loves and cares for you*."

**The following lessons learnt from the story must be explained & discussed thoroughly** **T**

- The special blessings of Allah descend on the days of *'Id*.

- *'Id* is a day of celebration, festivity, play and amusement.
- Everyone must wear their best clothes on the day of *'Id*.

- *'Id salah* should be performed on an open field for all to see.
- The *'Id* grounds should be simple yet attractive.

- The most learned and pious should lead the *salah*.
- The *'Id salah* should be performed early in the morning.

- A short lecture should be delivered after the *'Id salah*.
- This lecture must be educational and inspiring.

- *'Id* is a day of visiting relatives and friends, eating and laughing together, and sharing with others.

- Never forget the less fortunate in times of joy.
- Always concern yourself with the grief stricken, even if they be strangers.
- Stop and help strangers in difficulty if it is safe.

- Always show concern and love to orphans.

- Never abandon orphan children.

- Always show loving kindness to an adopted child and never scorn them.

- Only those who have experienced affliction themselves understand and sypathise with the suffering of others.

- We must always display love and respect for the Prophet [s].
- It is a noble *Sunnah* to adopt orphan children.
- *Nabi* Muhammad [s] loved all children.

## ACTIVITIES

**C P**

**Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. Can you see any other words in the 'Word Ring'? If so, list them.**

*'Id* feast two *Fitr Adha* sacrifice Ibrahim family love obedience joy Allah *Ramadan* gifts *salah*

sacrificentwobedience gift salahara madancefamily idofeastilloveryjoy

.....

.....

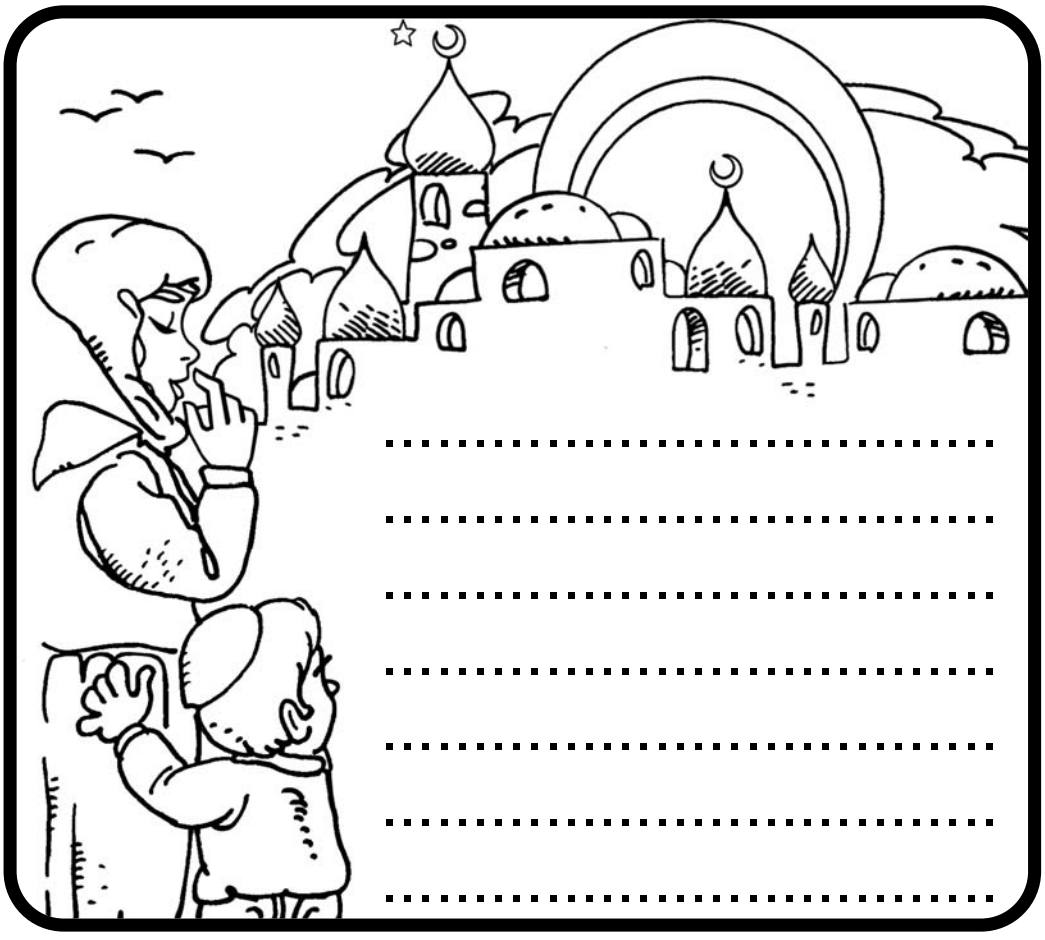
.....

I can see these words too...

..... ..... .....

..... ..... .....

**C** **List the things a Muslim does on *'Id* day. Thereafter colour-in the picture.**



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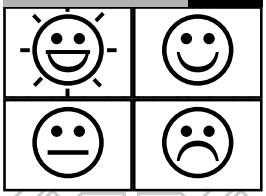
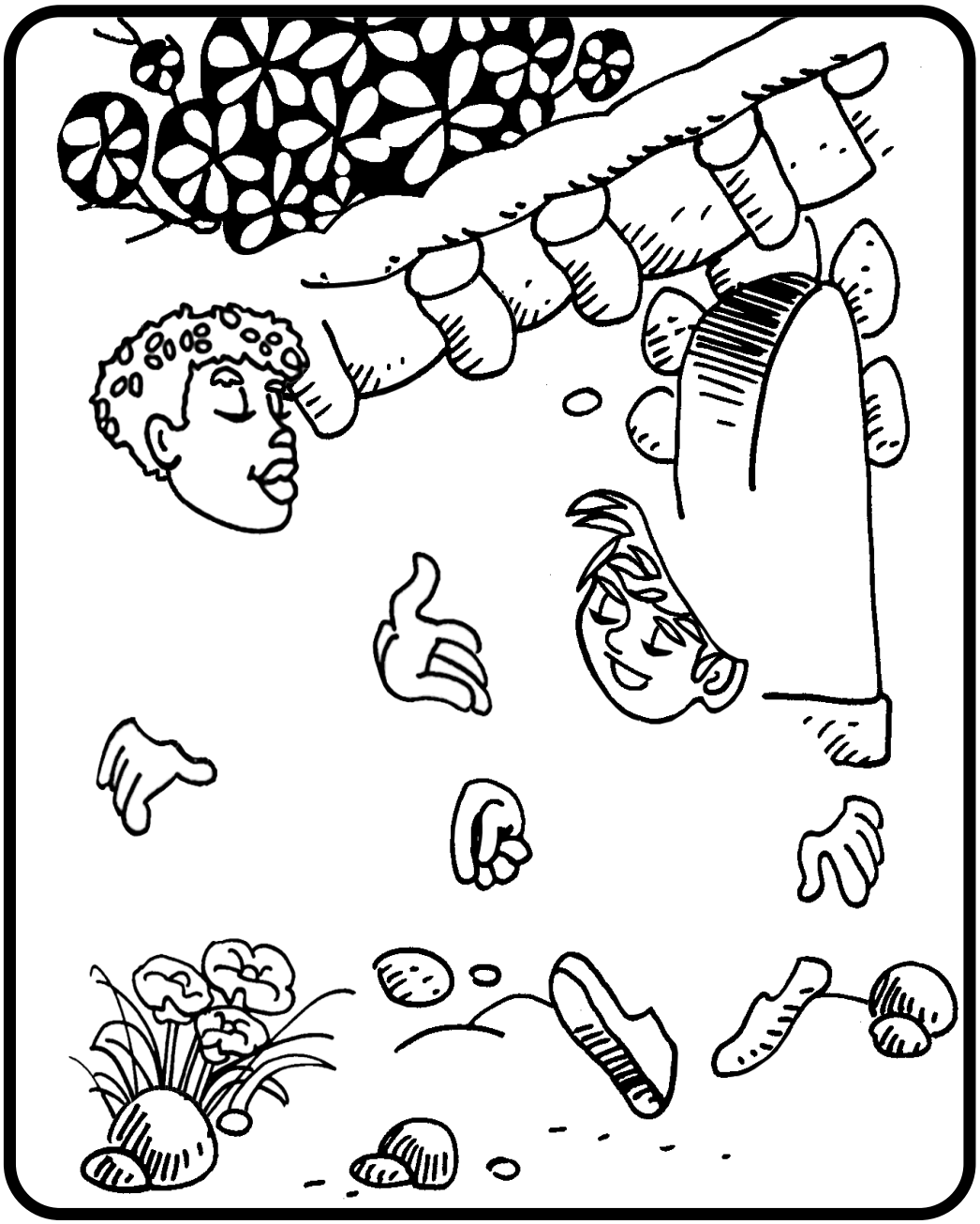
**T** **Comments**



**These two friends are on their way to the *'Id salah*. Dress them in their best clothes. Don't forget their turbans!** **C**

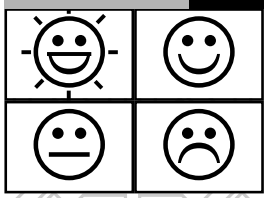


**Colour in the words that relate to *'Id al-Fitr* in green, those that relate to *'Id al-Adha* in red, and those that relate to both in blue** **C**

fasting

love

**Comments** **T**



ram

sacrifice

sharing

friends

ramadan

Ibrahim

family

joy

charity

feast

## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- rewrote key sentences ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- searched for words in a 'Word Ring' ☐
- constructed a simple sentence ☐
- listed some *'Id* activities ☐
- coloured-in a picture for enjoyment ☐
- completed & coloured-in second picture ☐
- identified key words ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**

# AD'IYAH wa ADAB
## supplications and etiquette

بسم الله الرحمن الرحيم

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## *Ad'iyah*

T P

*Du'a'* (singular of '*ad'iyah*') means a call or prayer. A servant of Allah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allah. When man receives inspiration from Allah, it comes to him naturally to call upon Allah for all his needs and to ask for Allah's blessings in this world as well as in the Hereafter. Allah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allah. If the prayer has come from deep inside one's heart, it will certainly reach Allah. Allah will hear the call without delay and will answer the suppliant's prayers.

*Du'a'* means seeking from Allah and this seeking from Allah has no ending. It continues eternally. *Du'a'* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the Qur'an, the importance of *du'a'* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'a'* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allah. There is no creature whose destiny is not determined by Allah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They

know that Allah is the Creator and Director of all things.

However, it should also be understood that Allah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

*Du'a'* should be done with humility and in private, in all sincerity, having hope but also fear of Allah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allah. Abstaining from prayer shows arrogance and rebellion against Allah. Allah. Calling on Allah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

***Adab***

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

The *Ad'iyah* memorised in grade one must be revised before commencing.

## Revise the following invocations. T

### *Ta'awwudh*

(Seeking Refuge in Allah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allah from shaytan, the accursed one.*"

### *Tasmiyah*

(Commencing in Allah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allah, the Beneficient, the Merciful .*"

### *Al-Kalimah At-Tayyibah*

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allah, (and) Muhammad is the Messenger of Allah* "

### *Al-Kalimah Ash-Shahadah*

(The Declaration of Testimony)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

### *Al-Kalimah At-Tamjid*

(The Declaration of Exaltation)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allah, and all praise be to Allah, and there is no god except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Exalted, the Mighty* "

### *Al-Kalimah At-Tawhid*

(The Declaration of Oneness)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things.*"

### *Al-Kalimah Radd Al-Kufr*

(The Declaration of Refutation of Disbelief)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ ○

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"*O Allah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allah (and) Muhammad is the Messenger of Allah.*"

## *Al-Iman Al-Mujmal*

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهٖ وَ صِفَاتِهٖ

وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

"*I believe in Allah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

## *Al-Iman Al-Mufassal*

(A Complete statement of Belief)

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ

وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ

تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

## *Du'a'* before Eating

بِسْمِ اللّٰهِ

"*(I begin) in the name of Allah.*"

## *Du'a'* after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا

وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allah Who has fed us and given us drink , and Who has made us Muslims.*"

## *Du'a'* before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allah! In Your name I die and come to life again.*"

## *Du'a'* when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allah who has given us life after causing us to die, and to Him is our final resurrection.*"

## *Du'a'* when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

## *Du'a'* in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ

"*May the peace and mercy of Allah be upon you.*"

"*And may the peace and mercy of Allah be upon you, and His blessings too.*"

## *Du'a'* when Sneezing

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

## *Du'a'* Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allah shower His mercy upon you.*"

## *Du'a'* to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allah guide you and set all your matters aright.*"

## *Du'a'* when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allah reward you well.*"

## *Du'a'* when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

"*Oh Allah, I seek your protection from all filth and impure creatures.*"

## *Du'a'* when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَ عَافَانِيْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief.*"

## *Du'a'* before *Wudu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allah and all praise be to Allah.*"

## *Du'a'* after *Wudu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

**Revise the following important phrases.** T

## When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allah.*"

## When Expressing Remorse

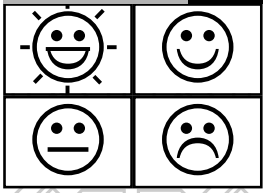
اَسْتَغْفِرُ اللّٰه

"*I seek Allah's pardon.*"

## When Expressing Astonishment or Alarm

## When Expressing Elation or Apprehension

**Comments** T



سُبْحَانَ اللّٰه

"*Glory be to Allah*" or "*Allah is Perfect and Pure.*"

اَللّٰهُ اَكْبَر

"*Allah is the Greatest.*"

## When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allah so wills.*"

## Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allah has willed.*"

## When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allah bless you.*"

## When Expressing Gratitude or Admiration

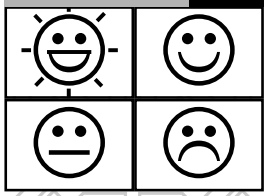
اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

## Islamic Months

| | |
|---|---|
| مُحَرَّم | *Muharram* |
| صَفَر | *Safar* |
| رَبِيْعُ الْاَوَّل | *Rabi‘ al-Awwal* |
| رَبِيْعُ الثَّانِى | *Rabi‘ ath-Thaniy* |
| جُمَادَى الْاُوْلٰى | *Jumada-l-Ula* |
| جُمَادَى الْاٰخِرَة | *Jumada-l-Akhirah* |
| رَجَب | *Rajab* |
| شَعْبَان | *Sha‘ban* |
| رَمَضَان | *Ramadan* |
| شَوَّال | *Shawwal* |
| ذُوالْقَعْدَة | *Dhu-l-Qa‘dah* |
| ذُوالْحِجَّة | *Dhu-l-Hijjah* |

**Comments** T



# lessons 1-7

## OUTCOME OBJECTIVES T P

- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah
- recognise that no moment of a believer's life can be bereft of *du'a'*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah
- learn that each person has a duty to cultivate good and desirable qualities
- understand the need to develop good habits whereby the practice of goodness becomes a matter of course

## LESSON 1-12 OVERVIEW T P

**BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine
- understand their meanings
- learn the *Sunnah* etiquettes associated with the relevant supplications
- complete a series of exercises for comprehension
- learn the Islamic days of the Week
- learn some important Arabic phrases used in daily conversation

**Vocabulary**

blessing
Cherisher
rely
trust
guard
assistance
inform

**Memorise the following *Du'a'*s.** C T

# *Du'a'* when Entering the Home

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا ○
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allah we enter and in the name of Allah we leave, and upon Allah, our Cherisher, do we rely.*"

# *Du'a'* when Leaving the Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ○ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allah, (and) I put my trust in Allah. There is no might (to guard against evil) nor power (to do good) except with Allah's (assistance).*"

**Learn the following *Sunnah* etiquettes of entering and leaving the home.** T

1) Greet with the *Salam* when entering your home.
2) Enter your home with the right foot and leave with the left.
3) When entering the home, do not greet so loudly as to disturb those who may be sleeping.
4) Always ask permission before entering the home of another.
5) When asked who it is inform the people of your name.
6) If no permission is given to enter after asking thrice then leave.
7) When asking permission to enter stand to the right or left of an open doorway and do not look into the house.

**Complete the sentences using the list below** **C P**

**ACTIVITY**

| wash | hand | pick | food | hands | right | blow |
|---|---|---|---|---|---|---|

Greet with the ..... when entering your home.
Enter the home with the ..... foot and leave with the .....
When entering the home, do not

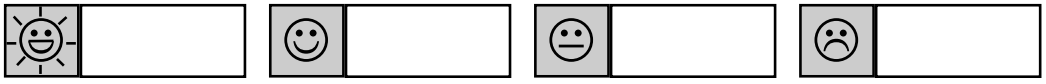
..... so loudly as to disturb those who may be sleeping.
Always ask ..... before entering the home of another.
When asked who it is inform the people of your ..... .
If after asking ..... no permission is given to enter then leave.
When asking permission to enter stand to the right or left of an open ..... and do not ..... into the house.

**SUMMARY** **P**

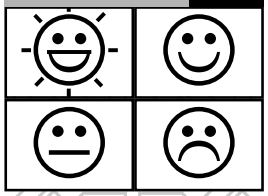
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- completed sentences for comprehension ☐

How does my teacher **rate my performance in this lesson ?**



**Comments** **T**



**Memorise the following *Du'a'*s.** **C T**

## *Du'a'* when Looking into a Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ

"*O Allah! You have indeed beautified my body, so beautify my character too.*"

## *Du'a'* when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ مَا اُوَارِىْ بِهٖ عَوْرَتِىْ
وَ اَتَجَمَّلُ بِهٖ فِىْ حَيَاتِىْ

"*All praise be to Allah who has clothed me with that through which I cover my nakedness and adorn myself in my lifetime.*"

**Vocabulary**

character
adorn
privacy
modest
extravagant

**Learn the following *Sunnah* etiquettes of dressing.** **T**

1) Do not spend too much time in front of the mirror.
2) Always undress in privacy.
3) When removing clothes remove the left limbs first.
4) When putting on clothes start with the right limbs first.

4) Always wear clean clothes.
5) The clothing worn must be modest in colour and style.
5) Do not wear extravagant clothing.
6) Men must never allow their trousers to hang below their ankles.

**ACTIVITY** | State whether True or False. | **C P**

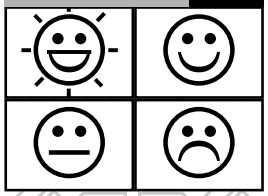
Spend as much time as you wish in front of the mirror. F
Always undress in privacy. ☐
When removing clothes remove the right limbs first. ☐
When putting on clothes start with the left limbs first. ☐
Always wear clean clothes. ☐

**SUMMARY** **P**

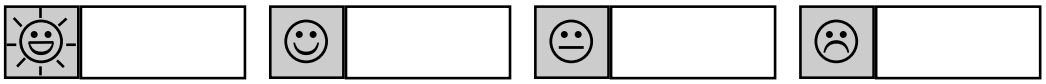
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a*'s ☐
- learnt the etiquettes ☐
- completed a True & False exercise ☐

**Comments** **T**



How does my teacher **rate my performance in this lesson ?**



**Memorise the following *Du'a'*s.** **C T**

# *Du'a'* when Visiting the Sick

لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ ○ لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ ○ اَللّٰهُمَّ اشْفِهِ ○ اللّٰهُمَّ عَافِهِ

*"Do not despair. This is a cleansing, if Allah so wills.*
*"Do not despair. This is a cleansing, if Allah so wills.*
*O Allah! Cure him. O Allah! Grant him safety from all calamities."*

# *Du'a'* when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allah and His Might from the harm of what I feel and fear.*"

**Learn the following *Sunnah* etiquettes of vsiting the sick.** **T**

1) Always say encouraging things to a sick person.
2) Make your visit brief.
3) Do not make a noise or cause a disturbance when visiting.
4) Do not delay visiting those who

**Vocabulary**

despair
calamities
might
harm
encouraging
brief
disturbance
delay
enquire
request

have fallen ill.

5) Sit near the head of a sick per son and enquire about his health.
6) Give the sick person whatever he requests, eg. water, a sip of milk, some sweets, etc
7) Pray for the sick person and gently blow over his body.

**ACTIVITY** — Colour-in the correct word/s in green. **C P**

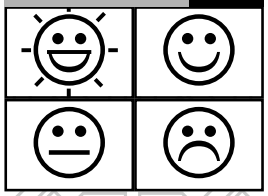
Always say (happy) (sad) things to a sick person.
Make your visit (brief) (long) .
(Do) (Do not) make a noise or cause a disturbance when visiting.
Give the (sick) (healthy) person whatever he requests.

**SUMMARY** **P**

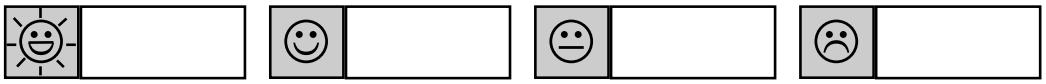
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a's* ☐
- learnt the etiquettes ☐
- completed a word selection exercise ☐

**Comments** **T**



How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'a'*s. **C T**

## *Du'a'* after the *Adhan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ
الْقَآئِمَةِ اٰتِ مُحَمَّدَا نِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِىْ وَعَدْتَّهُ
وَ ارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ ○
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

"*O Allah! Lord of this perfect call and everlasting prayer, bless Muhammad with intercession and excellence, and raise him to the most praiseworthy position which you have promised him, and favour us with his intercession. Indeed you never turn back on your promises.*"

## *Du'a'* when Entering a *Masjid*

اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

"*O Allah! Open to me the doors of Your Mercy.*"

**Vocabulary**

intercession
excellence
praiseworthy
favour
pause
preferable
foul
melodious
respecfully
fidget

## *Du'a'* when Leaving the *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allah! Indeed I ask of your bounty.*"

**Learn the following *Sunnah* etiquettes of *Adhan* and the *Masjid*.** T

### *Adhan*

1) When the *adhan* is called then pause all work and games and repeat its words along with the *mu'adh dhin.*
2) Try not to speak while the *adhan* is being called.
3) Recite the *du'a'* after the *adhan* has been called.
4) If you are calling the *adhan* then it would be preferable to have *wudu'*.
5) Call the *adhan* in a clear and melodious voice.

### *Masjid*

1) Enter the *Masjid* with the right

foot.

2) Recite the *du'a'* when entering the masjid.
3) Do not enter the *masjid* if your clothes or body are foul smelling.
4) Dress respectfully before entering the *masjid*.
5) Place your shoes neatly in the shoe racks.
6) Do not talk aloud in the *masjid*.
7) Do not talk of worldy matters when in the *masjid*.
8) Do not fidget, play or misbehave in any way in the *masjid*.
9) Do not stare about in the *masjid*.
10) Do not litter in the *masjid*.
11) Remove any dirt you may see in the *masjid*.
12) Perfume the *masjid*.
13) Do not burp or break wind in the *masjid*.
14) Do not stretch your legs in the direction of the *Qiblah*.
15) Do not walk in front of those who

are performing *salah*.

16) Leave the *masjid* with the left foot.

17) Recite the *du'a'* when leaving the *masjid*.

**ACTIVITY** **C P**

**Use a mirror to read these sentences. Thereafter write them out in the space provided.**

Stop all work and games when the adhan is called.

.....

.....

Recite the du'a' after the adhan has been called.

.....

.....

Call the adhan in a clear and melodious voice.

.....

.....

Enter the Masjid with the right foot.

.....

Do not enter the masjid if your clothes or body smell.

.....

.....

Do not talk aloud in the masjid.

.....

Do not misbehave in the masjid.

.....

Perfume the masjid.

.....

Do not burp or break wind in the masjid.

.....

.....

Do not walk in front of those who are performing salah.

.....

.....

Leave the masjid with the left foot.

.....

Recite the du'a' when leaving the masjid.

.....

.....

**SUMMARY** **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- read & rewrote inverted sentences ☐

How does my teacher **rate my performance in this lesson ?**

 ☐  ☐  ☐  ☐

**Comments** **T**

**Memorise the following *Du'a'*s.** C T

## *Du'a'* when Commencing the *Sawm*

بِصَوْمِ غَدٍ نَوَيْتُ

"*I intend fasting tomorrow.*"

## *Du'a'* when Completing the *Sawm*

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰى رِزْقِكَ
اَفْطَرْتُ فَتَقَبَّلْ مِنِّىْ

"*O Allah! For you I have fasted, and in you do I have faith, and with your provision do I break my fast, so do accept it from me.*"

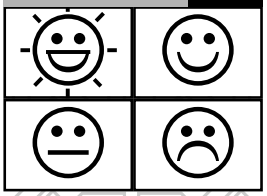
**Learn the following *Sunnah* etiquettes of *Sawm*** T

1) Have the *Sehri* (pre-dawn) meal just before true dawn (not sun rise).
2) Eat nutritious foods for strength and energy.
3) Do not over-eat.
4) Recite the *du'a'* before fasting.

**Vocabulary**

commencing
completing
intend
provision
true dawn
nutritious
energy
display
delay
courteous
preference

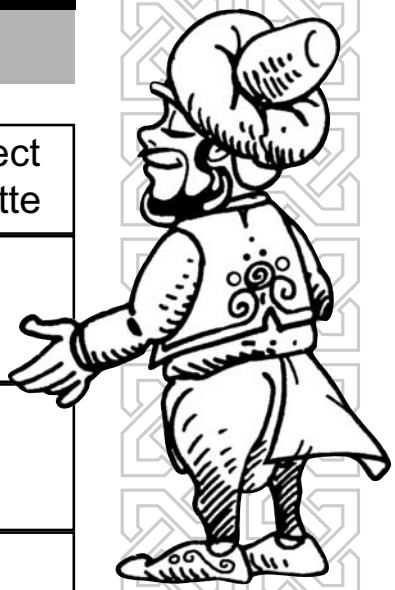
**Comments** T



5) Display good character and behaviour while fasting.
6) Do not delay breaking the fast at sunset.
7) Recite the *du'a'* when breaking the fast.
7) It is best to break the fast with dates and water.
8) Eat nutritious and healthy foods when breaking the fast.
9) Do not over-eat.
10) Be courteous when breaking the fast with others and give them first preference in the foods served.

**Indicate, by means of a tick, the column to which each sentence refers.** **C P**

| | Correct Etiquette | Incorrect Etiquette |
|---|---|---|
| Do not over-eat | | |
| no need to redite the *du'a'* | | |
| be irritable and grouchy | | |



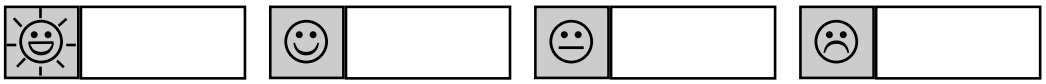
| | Correct Etiquette | Incorrect Etiquette |
|---|---|---|
| delay breaking the fast | | |
| break the fast with dates | | |
| eat as much as possible | | |
| give others preference | | |

**SUMMARY** **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- completed a table for comprehension ☐

How does my teacher **rate my performance in this lesson ?**



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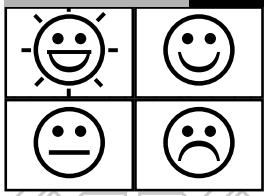


LESSON 6

# Days of the Week

**Memorise the names of the Islamic months.** **C T**

| | |
|---|---|
| يَوْمُ الْاَحَد | *Sunday* |
| يَوْمُ الْاِثْنَيْن | *Monday* |
| يَوْمُ الثُّلَاثَاء | *Tuesday* |
| يَوْمُ الْاَرْبِعَاء | *Wednesday* |
| يَوْمُ الْخَمِيْس | *Thursday* |
| يَوْمُ الْجُمْعَة | *Friday* |
| يَوْمُ السَّبْت | *Saturday* |

## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the days of the week ☐

How does my teacher **rate my performance in this lesson ?**

☐ ☐ ☐ ☐

LESSON 12

# Important Phrases

Muslims often use Arabic words and phrases in their daily conversation. Even if we don't speak Arabic, we use many Arabic terms.

These phrases help us to remember Allah. They remind us of Allah's Power over His creation as well as His Compassion.

They assist in moulding thoughts and actions into the natural mould of '*ibadah* or worship of Allah and provide a person with a spiritual climate and orientation.

**Vocabulary**

willed
circum-stances
expressing pleasure
distress
sufficient
excellent
guardian
seek protection
accursed

**Memorise the following important phrases.** C T

## When hearing Good News

اَلْحَمْدُ لِلّٰهِ مَا شَاءَ اللّٰهُ

"*All praise be to Allah. It is just as Allah has willed.*"

## When hearing Bad News

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَال

"*Praise be to Allah under all circumstances.*"

## When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰهِ

"*I love you for the sake of Allah.*"

# Repying to One who Expresses his Love

اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَه

"*May He, for whose pleasure you love me, love you too.*"

# When in Distress

حَسْبِىَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

"*Allah is sufficient for me and a most excellent Guardian.*"

# When an Evil Thought comes to Mind

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ○

اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهٖ

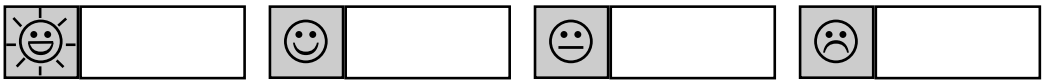
"*I seek protection in Allah from shaytan, the accursed one. I believe in Allah and His Messengers.*"

**SUMMARY** **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the important phrases ☐

How does my teacher **rate my performance in this lesson ?**



# QASAS AL-AMBIYA'
## stories of the prophets

بسم الله الرحمن الرحيم

# C O N T E N T S


| | | |
|---|---|---|
| LESSON 1 | The Story of Nuh [a] (Noah) | 212 |
| LESSON 2 | The Story of Ibrahim [a] | 239 |

T P

Human destiny, by Islamic lights, is a matter of man having been placed on this earth by Allah, so that he may be put to the test - the test being of his capacity to make correct moral choices. It is for this purpose that man has been given complete freedom, for without such freedom, the divine test would have no meaning nor validity.

It is required of man that he should lead his life on earth following a regimen of strict self-discipline. But where should he find the guiding principles for such a course? The answer, according to Islam, is in prophethood. Throughout the history of mankind, Allah appointed certain human beings - prophets - who would be the recipients and conveyors of His guidance as sent through His angels. The last in the series was the Prophet Muhammad [s].

The concept of prophethood is totally different from that of incarnation. According to the latter concept, God Himself is re-born in human shape on earth in order to give succour to humanity. Propehthood, according to Islam, is of quite another order of being. A prophet in the Islamic sense is a man, just like any other human being. His uniqueness resides solely in his also being a messenger of Allah.

A messenger is not an 'inspired' person in the simple sense of the word. By Islamic tenets, prophethood is dependent not on inspiration, but on divine revelation. Inspiration is a common psychological phenomenon, of the kind experienced by a poet, whereas revelation is a true and direct divine communication. It was consciously sent and also consciously received by the Prophets.

According to Islam, prophethood is not acquired but Allah-given. That is, it is not possible to engage in spiritual exercises and then, as a result, be elevated to prophethood. The Prophet does not have any say in the matter of selection. The choice depends upon Allah alone.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about the Prophet Nuh [a]
- discover that all human beings were one family and not divided and that only disbelief leads to disunity
- understand that all who follow the example of Adam [a] will enter *Jannah*
- learn that making pictures of those we admire is first step to idolatory
- recognize that Allah's kindness far supercedes His wrath and tha He sends His Prophets as an expression of His mercy to guide humanity
- discover that Allah punishes only those who stubbornly refuse to accept the truth
- realize that Allah protects the believers in the most wonderful ways

## LESSON OUTCOMES T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about Prophet Nuh [a]
- complete a series of sentences using a word list
- learn a new *Ayah* and a new *Hadith*
- listen to a detailed story about *Nabi* Nuh [a] and the Ark
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- complete a true & false exercise for comprehension
- draw a picture for enjoyment
- identify the odd word in a group
- match the pairs of some animals carried in the Ark
- complete a verse from the Holy *Qur'an*

Read and explain the following. **T**

Allah blesed the children of Adam [a] and they spread all over the earth.
They were one big happy family worshipping Allah alone.

*shaytan* was jealous and angry.
He wanted to destroy the children of Adam [a].
He decided to trick the children of Adam [a] into worshipping others with Allah.
He knew that Allah never forgives *Shirk*.

There were many pious children of Adam [a] who worshipped Allah alone.
Everyone loved them and admired them.
After they passed away people missed them dearly.

*shaytan* encouraged the children of

**Vocabulary**

blessed
admired
encouraged
preach
ark
boarded
overjoyed

Adam [a] to make pictures and statues of the pious people for remembrance.
He then tricked them into worshipping these statues and pictures along with Allah.

Allah decided to send a Prophet to guide the people back to the worship of One Allah.
Allah chose Nuh as His Prophet.

*Nabi* Nuh [a] called the people to worship Allah alone.
They refused to listen to him.
The people laughed at him and called him a madman.
Some beat him and others even tried to kill him.
Even his very own son refused to believe in him.

Prophet Nuh [a] was very patient and continued to preach to the people for nine hundred and fifty years.
In the end Allah decided to punish

the stubborn disbelievers.

Allah commanded *Nabi* Nuh [a] to build an Ark.
Allah then commanded him to collect a pair of every type of animal on earth in the Ark.
Prophet Nuh [a] and all the believers then boarded the Ark.

Allah sent floods that covered the entire earth with water.
Everything was destroyed.
All the disbelievers were drowned.

After forty days Allah caused the flood waters to disappear.
*Nabi* Nuh [a] and the believers were overjoyed.
They thanked Allah and praised Him.
They settled on the land and spread over the earth.
They worshipped Allah alone.

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

*" (Nuh said) 'O my people! Worship Allah! You have no god but Him. Truly I fear for you the punishment of a dreadful day.' "*

*"...build an Ark under our watchful eyes and our inspiration and address me no further on behalf of those who are in sin, for they are about to be overwhelmed (in the flood)"*

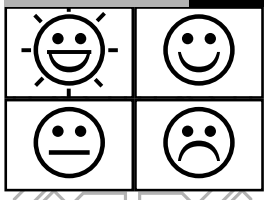
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"Allah drowned all the evil doers of the earth in the flood and none remained except the ark of Nuh with its occupants."*

*"People will say (on Day of Judgement), ' O Nuh! You were the first of the Messengers of Allah on earth, and Allah has honoured you with the tiltle of 'The Grateful Bondsman', so intercede on our behalf before your lord!' ..."*

**Comments** **T**



**Complete the sentences using the list below.** **C P**

| | | | | | | |
|---|---|---|---|---|---|---|
| patient | saved | *shaytan* | Nuh | 950 | flood | |
| disbelievers | listen | Ark | Adam | animal | | |

The children of ..... were one big happy family worshipping Allah alone.

..... was jealous and angry. *shaytan* tricked them into worshipping statues.

Allah sent *Nabi* ..... [a] to guide the people back to the worship of One Allah.

The people refused to ..... to him.

Prophet Nuh [a] was very ..... and continued to preach to the people for ..... years.

Allah commanded *Nabi* Nuh [a] to build an ..... .

Allah commanded him to collect a pair of every type of ..... .

Allah sent ..... that covered the entire earth with water.

All the ..... were drowned.

*Nabi* Nuh [a] and the believers were ..... .

Read the following story and thoroughly discuss the lessons to be learnt.

T

P C

# CHAPTER 1

Allah blessed *Nabi* Adam [a] and his descendants, his children and grandchildren, and they grew in number and spread through the earth. The children of *Nabi* Adam [a] built many villages and towns. They ploughed the lands and grew many crops. They lived in comfort and happiness, and were joyous and grateful for Allah's many favours.

They were one big family, following the ways of their ancestor *Nabi* Adam [a]. He was the one grandfather of them all, and Allah their One Lord.

*shaytan* was more jealous and angry than ever before. He, and his children had been cursed by Allah and had been cast out of *Jannah*, while *Nabi* Adam [a] and his chil-

**Vocabulary**

plough

.....

ancestor

.....

cast

.....

cherish

.....

plot

.....

grieve

.....

pretend

.....

pious

.....

admire

.....

treasured

.....

gradual

.....

sincere

.....

threaten

.....

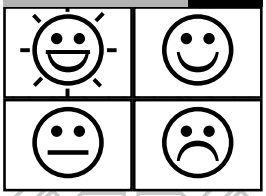
guide

.....

continue

.....

**Comments** T



P C

**Vocabulary**

reject

dreadful

amuse

mock

faithful

pair

enormous

distance

jeer

board

submerge

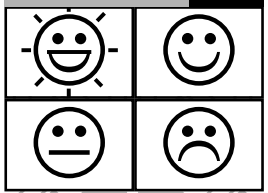
rejoice

settle

dren had been blessed by Allah and were now enjoying the good of this world. *shaytan* knew that he and his children would be thrown into the fire of *Jahannum,* while Adam [a] and his children would be given the beautiful Garden. "*That cannot be!*" shaytan thought to himself, "*I must take them along with me, with me into the blazing fire of Hell.*" But how was he to do that?

*shaytan* knew that Allah would forgive all sins exept one. He knew that Allah would never forgive people who worship others besides Allah, the One. Allah never forgives shirk. For after all, did not Allah alone create and care for all things? Did not Allah alone love and cherish the human being? So how could anyone love any another thing? After all true love accepts no partners, not a single other being!

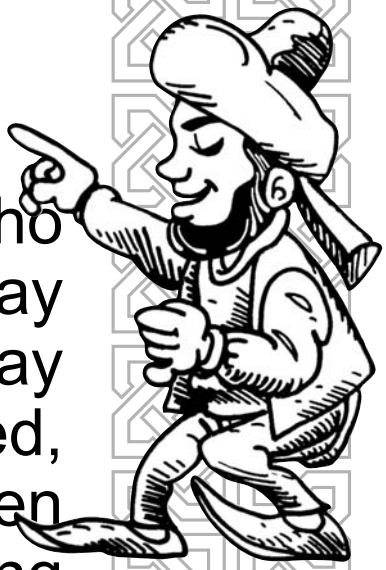
**Comments** T



Now how was *shaytan* to make the children of Adam [a] worship others besides Allah? Well shaytan had a

plot, a plot so wicked it would cause the children of Adam [a] to be thrown headlong into the fire of *Jahannum*.

## CHAPTER 2



There were men and women who loved Allah and worshipped him day and night. When they passed away the people were very sad indeed, because they had lost good men and women who were like guiding lights. And so, for them, the people grieved. *shaytan* then came to the people, pretending to be their friend, and said to them, "*Why not make pictures of those pious men and women, and in this way you would remember them*."

The people liked this idea and many pictures were made, pictures of the pious men and women whom they loved and admired. But then *shaytan* came again and said, "*Why not*

*make statues too for these will be much better. Aah! much better indeed for you to remember*."

And so the people made statues of the pious men and women whom they loved and admired. They still worshipped Allah but these statues they treasured.

But as time gradually passed by and new children were born, they added even more to the respect shown to these statues that they saw. They then began to worship these statues as idols, as gods besides Allah, as well as making gods of the great pious men, those men who loved only Allah.

They had forgotten what their great grandfather *Nabi* Adam [a] had taught. They had forgotten that only Allah is worthy of worship. And now they had been led astray, they had become foolish people, who spent their time doing every wicked deed. They had been tricked by *shaytan*

and now had become just like him.

## CHAPTER 3

Allah was angry but He was kinder still, and so he decided to send a Messenger to them, a Prophet who would guide them.

This would be a Prophet who would teach them the right and true way, the way of their father *Nabi* Adam [a] who worshipped Allah, the One. And so Allah chose Nuh to be His messenger. He made him a Prophet, a guide to the people and a patient teacher.

*Nabi* Nuh [a] was a very good man. He was honest, truthful and sincere. He was a man of great faith, who called people to worship only Allah. He warned them not to disobey Allah and not to do any wicked deed, not to worship idols nor to follow *shaytan*s evil way.

But the people refused to listen to *Nabi* Nuh [a]. They laughed at him, calling him a mad man. Some wicked people even beat him, and threated to kill him. Very few listened to him and even fewer still accepted him as the Prophet, the Guide from Allah.

Among those who refused to believe him was his very own son. His name was Kan'an. He was foolish and so very stubborn and whenever his father, the Prophet, spoke he who would go about telling people not to listen. Kan'an was truly a wicked child despite being the son of a great Prophet.

*Nabi* Nuh [a] stayed with his people for a very long time, nine hundred and fifty years to be exact, calling them to Allah. But his people would not believe, and their stone idols they simply refused to leave. They refused to return to Allah and to the correct way, the way of their father

Adam [a].

Allah decided then to punish those who continued to disbelieve, those who rejected His Prophet, the patient *Nabi* Nuh [a], and who continued to disobey His laws. They would all be punished in a most dreadful way, they would be drowned to the last man, in a great and fearful flood.

## CHAPTER 4

Allah commanded *Nabi* Nuh [a] to build an Ark, a huge ship like none had seen before. Allah told him that He was to send down rains, so much rain as had never been seen , ever. He told His Prophet that the whole world would be completely covered in water, and that all the wicked people would be drowned, every single man except the believer.

*Nabi* Nuh [a] at once began to build the Ark. He was helped by those few who believed in him and followed the path of Allah. When the disbelievers saw what *Nabi* Nuh [a] was doing they began to laugh. Making fun of him they would say, "*Look at that foolish man for goodness sake! He is building a ship where there is neither sea, river nor lake!*"

"*How and where are you going to float your Ark?*" asked some in amusement. And turning to their friends they would say, "*Did we not tell you all along that this man is mad!*"

*Nabi* Nuh [a] looked at the unbelievers and said to them, "*Take this warning from me, and I do not lie! Allah will send a fearful storm in which you and your wealth and all your children will be completely destroyed*".

The people laughed back in mock-

ery. "*A rain storm indeed!*" cried one. "*Why we have so little rain here that my youngest child does not even know what a raindrop looks like!*" reasoned another.

*Nabi* Nuh [a] turned to his son Kan'an and said, "*There is still time, my son. Obey Allah and ask His forgiveness. He is Merciful and All-Forgiving. Help me to save you as well as these people from destruction*".

"*O my son,*" *Nabi* Nuh [a] pleaded, "*Believe in Allah and come with me on the Ark and do not be with the unbelievers!*"

"*My father is indeed mad*", said Kan'an turning to the people who laughed even more. They all called *Nabi* Nuh [a] an old fool.

*Nabi* Nuh [a] and his small group of faithful followers continued the work day and night, and at long last the day came when the Ark was

ready.

Allah then commanded *Nabi* Nuh [a] to take with him a pair of every living creature, of every animal and bird, and every useful plant, fruit and seed. He commanded the Prophet to fill the Ark with every provision and every other thing they would need.

So *Nabi* Nuh [a] set to work again to prepare for the coming storm, for he knew that thereafter they would have to start a new life on earth once more.

## CHAPTER 5

As soon as all was ready and *Nabi* Nuh [a] could see that the storm was about to fall, he hurried to his son Kan'an to try one last time to save him from destruction.

"*My son*", he said, "*Please believe*

*me when I say that the day of destruction is now near. There is still time. Believe and come aboard the Ark.*" But Kan'an still refused to believe.

"*What will you do when the floods comes*" asked *Nabi* Nuh [a].

"*There will be no storm*", replied Kan'an, "*And even if floods do come, it would not harm me because my home is built on a hill-top*".

"*That will not save you*", replied *Nabi* Nuh [a] .

"*Well then, I will climb the tallest tree on the highest mountain and save myself*", said his son.

"*You cannot escape the punishment of Allah!*" *Nabi* Nuh [a] replied. There was nothing further that could be said to his disbelieving son and *Nabi* Nuh [a] sadly walked away.

*Nabi* Nuh [a] opened the enormous doors of his Ark to those who believed in Allah and His Prophet. All those who believed in him and followed him boarded the Ark. The unbelievers remained behind. They stood at a distance laughing and jeering at the believers. It seemed so amusing to them to see people boarding an Ark which stood on dry land on a cloudless, hot sunny day.

Then, all of a sudden, as if from nowhere, gigantic dark clouds gathered all around. And with a thunderous crash the waters came pouring down.

The rains came in great torrents and soon the whole countryside lay deep in water. All the houses were submerged in the deep waters. Even the tree tops began to disappear as the waters rose higher and higher. And those, like Kan'an who tried to save themselves by climbing the tallest trees, disappeared with them as the waters rose ever

higher.

Only *Nabi* Nuh's [a] Ark was safely floating over the seas of water, with waves like mountains, crashing and splashing all around. And only those who were in the Ark were safe. Everything else was destroyed.

At long last the rains stopped. But as far as the eye could see all around, there was not a patch of land anywhere to be found. For many, many days the Ark remained floating on the water.

As the days passed the clouds slowly parted and the sky could now be seen. One tiny rock at a time, the mountain tops began to reappear, and gradually the water began to disapear.

Until one sunny morning *Nabi* Nuh [a] and his band of faithful believers awoke to find their Ark on dry land. There was great rejoicing and from

the Ark the people happily ran. They ran and jumped and skipped with joy and they gave thanks to Allah for saving and guiding them.

*Nabi* Nuh [a] and his people settled once again. Allah blessed his children and they filled the earth, spreading over the land. They built villages and towns and all sorts of things, and there were among them Prophets and wise men and powerful kings. "*Peace be upon Nuh among all the worlds, Peace be upon Nuh among all beings.*"

**The following moral lessons learnt from the story must be explained & discussed thoroughly**

- Human beings were civilised from the very beginning and did not evolve.
- All human beings were initially

Muslims, believing in One Allah.
- All human beings were one family and not divided. Only disbelief leads to disunity.
- The good of this world must be enjoyed, and through enjoyment we are led to appreciation of Allah's favours.

- All who follow the example of Adam [a] will enter *Jannah*.
- All who follow *shaytan* will enter *Jahannum*.
- Allah never forgives that any other be worshipped besides Him.
- Worshipping others besides Allah is called *shirk*..
- Worship and love for Allah are the very same thing.
- True love accepts no partners.

- We must admire and grieve only for the pious.
- Making pictures of those we

admire is first step to idolatory.
- Making statues is another grave step leading to idolatory.
- It is *haram* to show the type of respect due only to Allah to human beings.

- Allah's kindness far supercedes His wrath.
- Allah sends Prophets to guide humanity.
- All Prophets follow the way of *Nabi* Adam [a], the first man and Prophet.
- All Prophets are good, honest, truthful and sincere.
- Disbelievers always reject the message of Prophets.
- Very few people innitially accept the message of Prophets.
- Even the children of Prophets can be wicked, and so too can children of the most wicked become Prophets (eg. *Nabi* Ibrahim [a] ).

- Only Allah guides whom He wishes to. Prophets cannot guide whom they wish to.
- Prophets only convey the message of Allah.
- All Prophets are very patient.
- Allah punishes only those who stubbornly refuse to accept the truth.
- Allah does not punish people until only after the message of truth comes to them.
- Only the believers are dear to Allah.
- Allah protects the believers in the most wonderful ways.
- The guidance that Prophets receive and their actions seems ridiculous to the disbelievers.
- The believers accept the guidance of Prophets and helps them in their mission even if they might not understand the guidance fully.
- Whatever a Prophet says will

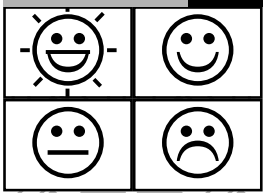
always come to pass.

- Allah will accept repentance up to the very last moment before punishment, but not after death.
- All unbelievers think that they can escape Allah's punishment, but none will be able to when it finally comes upon them.
- If people refuse to believe then you cannot force them to do so. your duty is only to convey the message.
- Only those who obey the Prophets are protected and saved by Allah.
- The believers always celebrate by praising and thanking Allah.
- Those who believe in Allah and His Prophets will, in the end, inherit the earth.
- Those who believe in Allah and His prophets will inherit *Jannah* as the greatest reward.

## State whether True or False. C P

| | |
|---|---|
| The children of Adam [a] were all once Muslims. | T |
| Allah never forgives those who die worshipping other beings. | |
| Muslims are not allowed to show respect to the pious. | |
| Making any kind of statue is *Haram*. | |
| Kan'an was the disbelieving son of *Nabi* Nuh[a]. | |
| *Nabi* Nuh [a] preached to his people for 950 years. | |
| Allah punishes disbelieving people immediately. | |
| Everything a Prophet says is true. | |
| Allah does not protect the believers. | |
| Only the believers are dear to Allah. | |
| Allah excepts repentance after death. | |
| Those who obey Allah and His Prophets are saved. | |

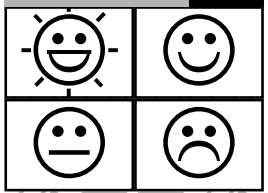
Comments T



**C**

**Draw a picture of the Ark of Nuh [a] with as many animals in it as you can fit. Be careful not to include *Nabi* Nuh [a] as Muslims are not permitted to draw pictures of the Holy Prophets [a].**

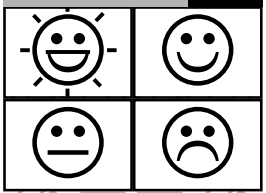
**Comments** **T**



**Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red.** **C P**

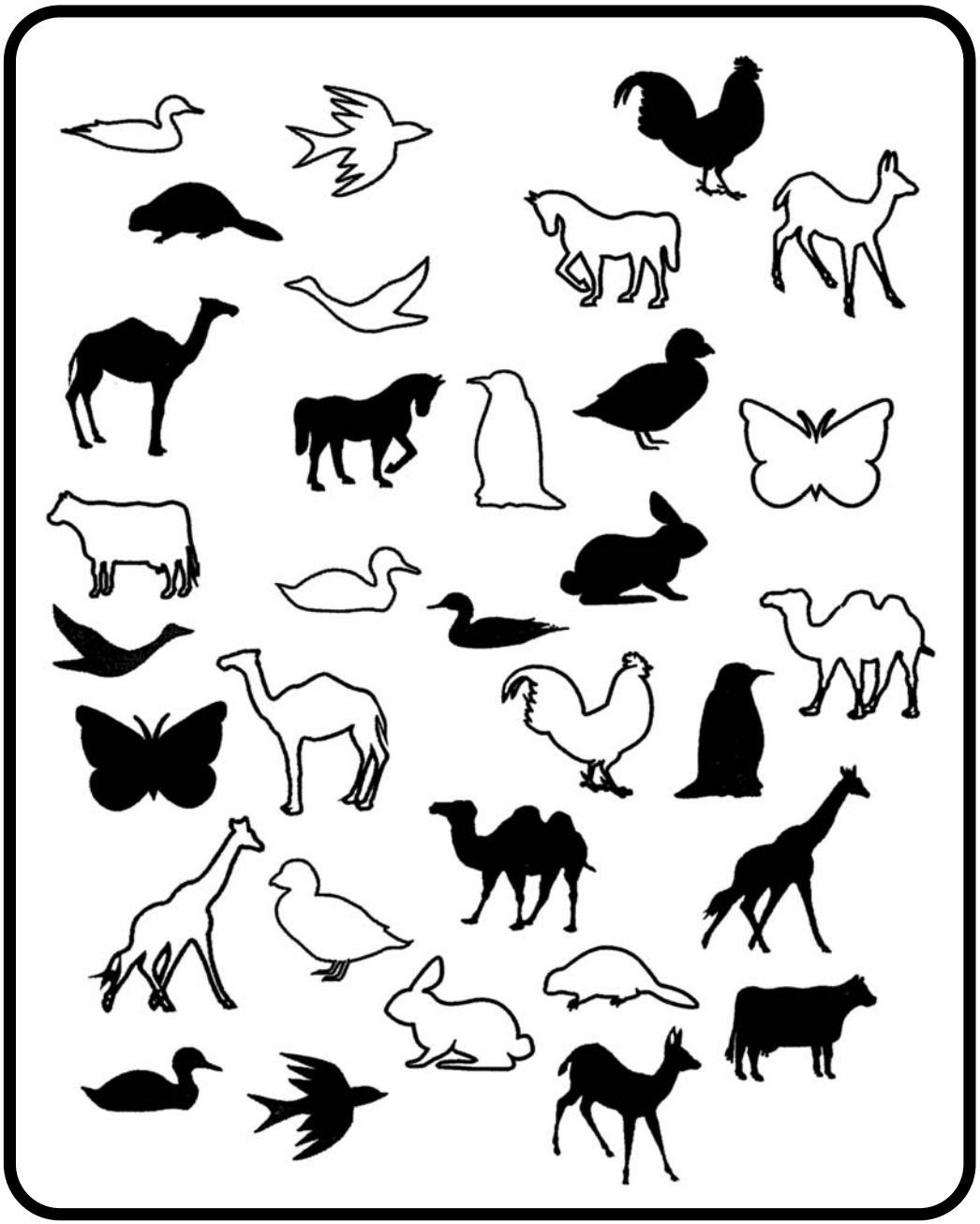
| | | | |
|---|---|---|---|
| jealous | Adam | *shaytan* | proud |
| idol | Allah | One | Creator |
| faith | love | *shirk* | worship |
| Prophet | picture | statue | idol |
| Nuh | good | truthful | mad |
| disbeliever | disobey | sinful | pious |
| Kan'an | believe | foolish | son |
| Hawa | Ark | animals | flood |
| mock | laugh | believers | hit |
| punish | drown | destroy | faithful |
| *shaytan* | pair | animal | bird |
| rejoice | saved | thankful | *kuffar* |

**Comments** **T**



**C**

***Nabi*** **Nuh [a] had to collect a pair of every type of animal on his ark. This must have been a very difficult task indeed, especially because some animals look very much alike. Can you match each animal with its correct pair? Draw a different coloured line between each pair.**

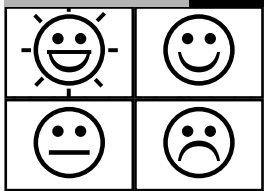


Can you name some of the animals in the picture?

..... ..... .....

..... ..... .....

**Comments** **T**



**Ask your parent to help you complete the following verses of the *Qur'an*.** **P C**

"(*Nuh said*) *'O my people! Worship ..... ! You have no ..... but Him. Truly I fear for you the ..... of a dreadful day.'"*

(*Hud, 11:25-26*)

*"Build an ..... under our watchful eyes ... (because) they (ie. the disbelievers) are about to be ..... (in the flood)."*

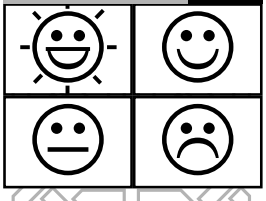
(*Hud, 11:37*)

## SUMMARY **P**

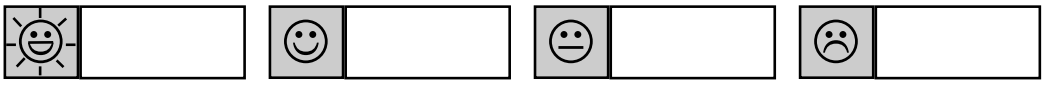
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a series of sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a detailed story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a true and false exercise ☐
- drew a picture for enjoyment ☐
- circled the odd word in the group ☐
- matched the pairs of animals ☐
- completed a verse from the Qur'an ☐

**Comments** **T**



How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about the Prophet Ibrahim [a]
- recognize that children too are given wisdom and knowledge that sometimes far supercedes that of adults
- understand that Prophets are pure & pious from childhood
- discover that people often refuse to accept the truth because they fear either poverty and the loss of wealth, social alienation or tyrannical rulers
- realize that Allah always protects those who believe in Him, trust Him and call others to His way
- ascertain that love for Allah means sacrificing those things dearest to us, even our very own flesh and blood
- discover that nothing happens without the permission of Allah, even a knife does not cut without His permission
- discern that Allah blesses his truthful servants and accepts only their offerings.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract about Prophet Ibrahim [a]
- complete a word selection exercise for comprehension
- match the correct pairs
- learn a new *Ayah* and a new *Hadith*
- listen to a detailed story about *Nabi* Ibrahim [a]
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- use a mirror to read inveretd sentences
- complete and colour-in a map of Chaldea and Arabia
- draw a picture of broken Idols.

Read and explain the following. **T**

Thousands of years ago, there lived a man named Azar.
Azar used to carve idols out of stone and wood.
People worshipped the idols Azar carved.
Azar was famous.

Azar had a son named Ibrahim.
Ibrahim was a very good and intelligent boy.
Ibrahim did not worship idols.
He knew that idols could not hear, speak or see.
He knew that idols could neither help no harm anyone.

Ibrahim told people not to worship idols.
He called them to worship Allah alone, the Creator of all.
The people became angry and refused to listen to the boy, Ibrahim.

**Vocabulary**

carved
festival
embarrassed
expelled

One day the people set out for a festival.
Ibrahim was left all alone.
He went to the temple in which the idols were kept and smashed them all to pieces with an axe.
Ibrahim left the biggest idol and hung the axe around its neck.

When the people returned they were shocked.
They called Ibrahim asking him if he had destroyed their gods.
Ibrahim said to them that it must have been the biggest idol because it had the axe.
The people answered that idols could not do anything.
Ibrahim said that that is what he had been trying to teach them all along.
The people were embarrassed.

They then decided to kill Ibrahim by throwing him into a huge fire.

Allah saved Ibrahim by making the fire cool for him.

Nimrud was the king of Chaldea.
He was an idol worshipper too.
Ibrahim tried to teach him about Allah but he refused to believe.
The king too became angry with Ibrahim and expelled him from his land.

Prophet Ibrahim [a] left his land and travelled for many years through the earth calling people to worship Allah alone.

Allah then commanded *Nabi* Ibrahim [a] to journey to Makkah.
*Nabi* Ibrahim [a] travelled to Makkah with his pious wife Hajar [a] and Ismail, their baby son.
Makkah was in the middle of a huge desert.
There were no plants or trees, in Makkah, nor wells or rivers.

There were no people nor animals too.

Allah commanded Prophet Ibrahim [a] to leave his wife and baby, and continue to another land to teach people about Allah, the One.

The mother and her baby were without water.
Allah provided them with the water of *Zamzam* from an underground stream.
Many people came to live around the well of *Zamzam*.

When Nabi Ibrahim returned Ismail, his baby son, had grown up.
Allah commanded Ibrahim to slaughter his son as a test of his obedience to Allah.
Ibrahim obeyed Allah's command.
Just as he began to cut at Ismail's throat Allah sent a ram to be slaughtered in Ismails place.

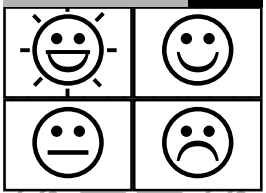
Ibrahim had passed the test.
*Nabi* Ibrahim [a] and his son, Ismail, then built the *Ka'bah* as a place of worship to Allah.
Till today people from all over the world vist the *Ka'bah* to worship Allah.

**ACTIVITIES**

**Colour-in the correct word/s in green.** **C P**

Azar had a son named (Ibrahim) (Ismail) .
Ibrahim knew that idols (could not) (could) help or harm anyone.
Ibrahim told people not to worship (idols) (Allah) .
Ibrahim smashed all the idols to pieces except the (biggest) (smallest)
The people decided to kill Ibrahim by throwing him into a (huge fire) (deep river) .
Allah saved Ibrahim [a] by (cooling) (extinguishing) the fire.
Prophet Ibrahim [a] travelled for many years through the earth (calling people to worship Allah)

**Comments** **T**



***Qur'an***

Allah ﷻ has declared:

*" And remember in the Book the story of Ibrahim. He was a man of truth , a Prophet. Behold, he said to his father, 'O my father, why do you worship that which cannot hear and nor see and which does not benefit you at all'."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"Indeed Ibrahim is the closest friend of Allah."*

buying and selling things .

*Nabi* Ibrahim [a] travelled to Makkah with his father wife & son

Makkah was in the middle of a huge desert forest .

Allah provided them with the water of *Zamzam* a river .

Allah commanded Prophet Ibrahim [a] to slaughter his only son because Allah loves bloodshed as a test of his obedience to Allah .

Allah sent a ram cow to be slaughtered in Ismails place.

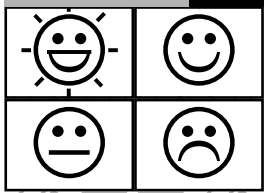
*Nabi* Ibrahim [a] and his son, Ismail Is'haq , built the *Ka'bah.*

**C**

**Match the correct pairs by drawing a line between the two and colouring them in the same colour.**

| Column A | Column B |
|---|---|
| Azar | made cool |
| Zamzam | Prophet |
| Ismail | spring in Makkah |
| Ibrahim | father of Ibrahim |
| fire | son of Ibrahim |

**Comments** **T**



The story of Ibrahim [a] and Ismail [a] is fundamental to understanding the many secrets of faith. For this reason a relatively detailed account will be rendered here.

**Read the following story and thoroughly discuss the lessons to be learnt.** **T**

# CHAPTER 1

A long, long time ago, in fact, more than five thousand years ago, there was a city called Ur in the land of Chaldea. It was a large city and there lived in it a man whose name was Azar. He was a seller of idols and because the people of Chaldea worshipped idols Azar became very famous.

There was a huge temple in the city, a temple in the very middle, and there the people would keep their idols, spending their days and nights bowing down and presenting gifts to them. Azar was no different. He too would bow down before these idols, and worship them.

**P C**

**Vocabulary**

temple
.....
tower
.....
timber
.....
inch
.....
festivity
.....
rejoice
.....
celebration
.....
metal
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swot
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keen
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ashamed
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avenge
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approach
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capture
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speechless
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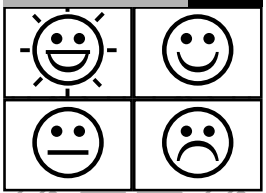
**Comments** **T**



P C

**Vocabulary**

screach

.....

slit

.....

sacrifice

.....

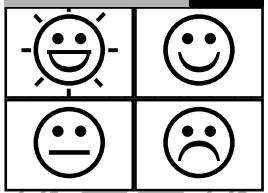
There were many idols, so very many. There were tiny idols, so tiny you could put one into your pocket, and there were others so huge they looked like towering giants. There were stone and gold idols and idols carved of timber. There were idols that looked like men and animals and one like a terrifying monster.

And these idols would stand there so very still, not moving an inch all day, for after all they were quite life-less, being made of stone and wood and clay.

Now Azar had a son called Ibrahim who was very smart indeed. He was soft hearted too, and kind and pure as well. Even as a child Allah gave him wisdom and took him as a friend and made him a *Nabi*, a Prophet to all.

Ibrahim [a] would see the people

Comments T



bowing down before the idols. He knew that the idols were made of stone and could not hear or see or even speak.

He knew that the idols could neither help nor harm anything. He saw the flies sitting on them without being driven away, and the mice eating the food left for the idols, this he saw each and every day .

And so Ibrahim [a] would ask himself, "*Why do people worship the idols and why do they pray to them, asking for their needs? I might be just a child but this I do say, that I cannot think of anything quite as silly indeed*."

Ibrahim [a] would go to his father and say, "*My dear Father, why do you worship these idols and why do you bow down to them? Father, why do you ask these idols for the things*

*you need, when they can neither hear nor see nor speak? They can neither help nor harm even the smallest being, neither can they eat nor can they drink and so I say, why do you place food and wine before them, each and every day?*"

Azar became angry, for after all, he could not reply to these very simple questions. And what is sadder still, is that he refused to understand what all these questions meant.

Ibrahim [a] then tried to give other people the same good advice, but they too became angry and refused to understand what it all meant.

"*How am I going to make people understand?*" Ibrahim [a] thought to himself, and then he struck upon a very clever plan. "I will smash the idols to pieces when the people are away," Ibrahim [a] said to himself,

"*Then they will understand me, there is no other way.*"

## CHAPTER 2

A great day of festivity came. The people rejoiced with their children and together they all set out for the wonderful celebration.

Ibrahim's [a] father was almost ready to set out, and so he asked Ibrahim, "*Why not come with us? It will be a wonderful festival*."

"*No, thank you!*" Ibrahim [a] replied, "*I am not well !*"

Now Ibrahim [a] was left all alone and there was no one at home. So he went out to the huge temple in the city, the temple in the very middle, where the idols were kept, the

tall ones, the short ones, the thin ones and the very fat.

He looked up at them and spoke, and this is what he said, "*O you life-less lumps of metal and stone, you who are made by human hands, hands of flesh and bone! You are no gods I swear, answer me now if you dare!*"

And there was nothing but silence, not even a tiny squeak.

"*How is it that you do not speak?*" Ibrahim mocked at them, *"How is it that you do not hear? Why don't you eat? Why don't you drink? There is food and drink and every other tasty treat here*."

And as hard as he strained his tiny ear, there was still simply nothing at all to hear.

"*You cannot help me nor can you harm,"* Ibrahim again said, *"Why, you cannot even swot a small fly off your thick, stony head*."

The idols were still silent because they were stones which cannot do a single a thing, not even speak.

"*What stops you from speaking?*" Ibrahim shouted out. The idols remained silent and Ibrahim became angry. He grabbed an axe- and smashed them all, except one. He left the largest idol standing there and hung the axe round its neck.

## CHAPTER 3

At the end of the day the people returned and went straight to the huge temple in the city, the temple

in the very middle. They were especially keen to worship their idols and to bow down before them, because it was the day of celebration, the day of their grand festival. But when they entered horror awaited them. They were shocked stone cold, as stony and cold as the very idols they worshipped.

"*Who has done this to our gods!*" they thundered. "*Who has destroyed our great Lords!*"

Then someone amongst them said, "*We have heard a young boy called Ibrahim saying things about them. Maybe he can tell us what has happened*."

Ibrahim [a] was brought to them but he was not afraid. In fact, this is what he had all along planned. This is how he was going to make them understand.

They barked at him saying, "*Are you the one has done this to our gods, O Ibrahim!*"

Ibrahim [a], pointing to the largest idol, answered calmly, "*Why not ask the big fellow over there. Look! He still has the axe hanging around his neck. Ask him if he is able to speak*."

The people knew that idols were made of stone and that stones cannot hear or speak. They knew that the largest idol could not move, not even a wink nor even make a tiny squeak.

They said to Ibrahim [a], "*Well now, you surely do know that idols cannot speak.*" This is just what Ibrahim was waiting to hear, and so he spoke, "*How can you then worship these idols when they can neither help nor harm the tiniest thing?*

*Don't you have any sense at all, don't you understand anything?*"

The people were silent, as silent as the idols, and ashamed too, ashamed of their foolishness and to have been admonished by a little boy. Ibrahim had finally made them understand, or so he thought. But little did he realise that disbelievers have no sense. And so he was in for what was to be a frightening, dreadful surprise.

"*Avenge your gods!*" a man shouted out. The people huddled together and whispered to one another, "*What shall we do? Ibrahim has destroyed our gods and embarrassed us. How should we punish him? How should we make an example of him?*"

"*Burn him and avenge your gods!*" they shouted.

And that is exactly what they did. They lit a fire, a fire so huge that even the birds in the sky could not bear it.

And with a heave and a tremendous ho, they threw Ibrahim headlong into the very center of it.

But Ibrahim [a] was not afraid, not afraid at all, for he knew that Allah has power over all things and that He protects his all faithful servants.

Allah helped Ibrahim [a] and said to the fire, "*O Fire, become cool and safe for Ibrahim!*."

And so it was. The fire became cool and safe. The people could not believe what they saw. The fire which was so hot that even they could not approach was not burning Ibrahim [a], not even a single hair on him.

Again, they were silent, silent and and confused, and quite ashamed too. And so Allah showed to all who wished to see, that He has power over all that can be.

## CHAPTER 4

Now a great king ruled from Mosul city, and he ruled very cruelly. Nimrud was his name and he ruled over all Chaldea. People were forced to bow down before him and to believe in him as their god.

So when the King heard that Ibrahim [a] bowed down to Allah alone and not to any other, he became furious and ordered his capture. Ibrahim [a] was warned about the wicked king but he feared none but Allah, and so he walked bravely right up to the throne of the

evil King of Chaldea.

Nimrud foolishly thought that he was most powerful and so he asked Ibrahim [a], "*Who is your Lord, O Ibrahim?*"

Ibrahim answered, "*My Lord is Allah.*"

The king was shocked for no one before had dared to worship any but him and he immediately asked "*Who is Allah?*"

Ibrahim said, "*The One Who gives life and death.*"

The King quickly replied, "*Well, I give life and death. Let me show you*." He had a man brought before him and had him killed. Then he had another man brought and let him live. Thereafter he very proudly said, "*See! I give life and death. I*

*had a man put to death and another I let live.*"

The King was very silly indeed. All disbelievers are foolish in such matters. This is what happens to those who do not worship Allah alone.

But Ibrahim [a] wanted the King to understand. He wanted all the people in the kings land to understand, to believe in One Allah and to worship Him alone.

So he said to the King, "*Allah causes the sun to rise from the east. Now you make it rise from the west.*"

The King was speechless. He was ashamed and could think of nothing to say.

Ibrahim's [a] people had become angry. The King had become angry.

Even Ibrahim's father had become angry. They all refused to listen and to understand. They all refused to believe in Allah and to worship Him alone.

So Ibrahim [a] decided to travel to a different land where he could call people to Allah in peace, and worship the Creator of all, Allah his Friend, the One. With a sad sigh he [a] said good-bye to his father and left his land.

□□□

## CHAPTER 5

For many years Prophet Ibrahim [a] travelled through the earth calling people to Allah, until one day he was commanded by Allah to journey to the hills of Makkah in the deserts of Arabia. *Nabi* Ibrahim [a] made for Makkah with his pious

wife Hajar [a] and Ismail, their baby son. There were no plants or trees in Makkah, no well or river. There were no people or animals, no bird or creature.

It was a hot, dry, deserted place, with only sand dunes and rocky hills. Prophet Ibrahim [a] stayed there among the sandy dunes for a while, with his wife and baby son, Ismail.

One hot, sunny day Allah commanded *Nabi* Ibrahim [a] to leave his wife and baby son, and go to another land, to preach His message and call people to Allah, the One.

Prophet Ibrahim [a] trusted Allah, for he knew that Allah would protect the baby and his mother from all harm. He knew that Allah always protects his obedient servants.

As he left his wife Hajar [a] asked him, "*Where are you going? Are you going to leave us here? Are you going to leave with no food or water? Has Allah commanded you to do this?*"

*Nabi* Ibrahim [a] replied,"*Yes. I have to go now so have faith in Allah.*"

Hajar was a pious wife who had true faith and so she said, "*If that be so then Allah will not let us die*."

Left alone in the hot, sandy desert with sharp rocky mountains all around, Hajar [a] began to search for water. She ran here and there, from the one hill of *Safa* to the next, *Marwah*, but alas there no water to be found, not a drop anywhere.

Then suddenly, she saw a little fountain, a fountain from Allah, a fountain of cool, crystal water. The

water bubbled out from beneath the sand where the child Ismael was kicking with his tiny heels.

"*Zam! Zam! Stop! Stop flowing away!*" Hajar [a] cried as she quickly began digging around the fountain with her bare hands. This she did to stop the water from flowing away and to form a pond.

Many years later a deep well was dug at the fountain. The well is known to this day as the well of *Zamzam*. Allah has blessed the water of *Zamzam*. This is the well from which people drink during the pilgrimage, the *Haj*. Some even take the *Zamzam* water back to their own countries to share with their families and friends. Have you ever drunk *Zamzam* water?

# CHAPTER 6

When Ismail grew up to be a strong, handsome young boy, *Nabi* Ibrahim [a] returned to Makkah. Everyone was happy for now they were together once more.

*Nabi* Ibrahim [a] loved his son dearly, more than any father ever could. They ran and played and skipped about, and rolled and wrestled from morning to night. And together they had such great and exciting fun, *Nabi* Ibrahim [a] and Ismail, both father and son. Little did the two realise that yet another test was to come.

Son loved father and father loved son, so what was to come next. Ahh, remember the story of Nuh [a] no partner does true love accept.

Allah decided to put *Nabi* Ibrahim's

[a] faith to the test, did he love Allah more or was his love for his son greater than that. So Allah commanded *Nabi* Ibrahim [a] to sacrifice his one and only son.

Those who love Allah and are faithful, always trust in Him and are ever obedient. They never question Allah's commands, they are forever subservient.

*Nabi* Ibrahim [a] turned to his son saying, " *O my son, Allah has commanded me to sacrifice you, so what do you say?*" The faithful son replied, "*O my father Do as Allah has ordered you*."

So with great courage and a sharp knife in his hand, *Nabi* Ibrahim [a] took his son and led him to the place where Ismail, the son, was to be sacrificed.

And who should show up just there and then? Well, none other than the cursed *shaytan*. "*Oh yes*," he said in his screachy, wicked voice, "*To trick them into disobeying Allah I will do my very best.*"

"*Hey boy, your father means no good,*" *shaytan* whispered, "*He is going to throw you to the ground and slit your tiny throat. So run away, far away, and remember what I say, that sometimes Allah and His Prophet you should not obey.*"

But Ismail was a true servant of Allah, even if only a child, and so he picked up some pebbles and with all his might, threw them at the cursed *shaytan,* and did the wicked one get a great fright.

No sooner did it strike him over his evil head but *shaytan* turned to stone right there in his slippery step.

*Nabi* Ibrahim [a] laid his son down upon his face and put the knife firmly over his son's tiny throat. And, looking up to the heavens, with all his might, he pushed down on the knife, for the love of his Creator, Allah.

But what was happening here, how strange indeed. No blood, no cut, not a drop not even a scratch. Allah who has power over all things had commanded the knife not to cut, for *Nabi* Ibrahim [a] had passed the test. His love for Allah was greater than all the rest.

Allah sent a ram from *Jannah,* the Garden. He said, *"Now sacrifice this ram. Do not sacrifice your son."*

Allah was pleased with *Nabi* Ibrahim [a] and his son, so He corn manded Muslims to a make a sacrifice every year, a sacrifice to

remember the love of *Nabi* Ibrahim [a] for Allah, the One.

May Allah bless *Nabi* Ibrahim [a], the close friend of Allah and grant him everlasting peace.

## CHAPTER 7

*Nabi* Ibrahim [a] left Makka a second time and returned again a second time. This time he decided to build a house for Allah, a place where only He would be worshipped.

So father and son both got to work, carrying stones from the mountains and mixing water and sand, and with these they built the *Ka'bah,* the House of Allah, helping each other and all this with their very own hands.

Ibrahim would always remember Allah and calling on Him, he would say , "*O Allah, accept this from us! You are the All-Hearing, the All-Seeing!*"

Allah did indeed accept this service from *Nabi* Ibrahim [a] and the pious son Ismail, and He blessed the *Ka'bah*. And to this day, five thousand years later, Muslims face the *Ka'bah* for every single Salah, every day and every night, and while making every little prayer.

"*May Allah bless Nabi Ibrahim [a] and grant him peace forever! May Allah bless Nabi Ismail [a] and Hajar, the pious wife and believer.*"

**The following moral lessons learnt from the story must be explained & discussed thoroughly** **T**

- Idols are not gods, but images made by human beings.
- All gods besides Allah are cre-

ated by the human imagination.
- Idols have no life at all, they cannot see, hear, speak or feel.
- Idols cannot help anyone nor do any harm at all.
- Idols are weaker than even the smallest mice.
- Human beings protect Idols. Idols cannot protect human beings, so why worship them?

- Even idol worshippers can have the most pious children who believe in Allah.
- The honest ones who live amongst idolaters know best the foolishness of idolatory.
- Children too are given wisdom and knowledge that sometimes far supercedes that of adults.
- Children are honest because they see things for what they are.
- We should never be afraid to speak the truth, even if others may despise it.

- Prophets are pure and pious from childhood.
- Prophets are brave, even as little children, because they fear Allah and Allah alone.
- Ibrahim was called *Khalil-ullah*, the Friend of Allah.

- Allah has given all people understanding but they sometimes refuse to make use of it.
- People often refuse to accept the truth because they fear : poverty and the loss of wealth - like Azar who was afraid that he would lose the money he earned from selling Idols; social acceptance - like the people of Ur who knew that Idols where no god but were afraid that they may be ostracised; tyrannical rulers - like Nimrud who would kill those who disobeyed him even if he was in error.
- People can only believe if they

are led to acceptance voluntarily.
- Only the most obstinate disbelievers still refuse to believe even if clear proof comes to them. They recognise truth but instead of accepting, they conceal it - this is the meaning of *Kufr* ie. to conceal or cover.
- Belief does not depend on miracles, because the stubborn *Kafir* will not believe even if he witnesses miracles. A Muslim will believe without any miracle whatsoever.
- Stubborn people who are are cornered and who cannot justify their position always resort to violence.

- Wise examples are necessary in teaching people important lessons.
- Prophets do not desire wealth, popularity or power. All they desire is that people worship

Allah alone.

- Allah always protects those who believe in Him, trust Him and call others to His way.
- Allah has power over all things.
- Allah can make what is harmful beneficient, and so too He can make what is beneficient harmful.
- Only Allah gives life and death, and only Allah controls all creation.
- Allah will disgrace those who disbelieve and give honour to those who believe.

- Powerful kings pretend to be gods simply to fool people into obeying them and following their evil ways.
- The 'power' of wicked kings is so weak that even a child who speaks the truth makes them fearful.

- Tyrannical kings fear truth the most because it exposes them for the frauds they truly are.
- Those who do not worship Allah say and do the most foolish things.
- Patience and wisdom are the qualities of Prophets and impatience and foolishness are the qualities of the *Kuffar*.

- If people refuse to believe then we should not compell them, but rather go along to another group who might accept the truth.
- If we are hindered in practicing our faith then we should migrate to another land where we can do so freely.
- Dry deserts in which Allah is worshipped are dearer to the believer than gardens in which Allah is rejected.

- In preaching Allah's religion we

sometimes have to leave those dearest to us.
- Allah always protects the family of those who call others to him.
- Allah provides for the callers to his way and their families in the most miraculous ways.

- Believers, both men and women, must always put their trust and faith in Allah.
- Hajar was a pious and obedient wife.
- Zamzam water is a blessed water from Allah which has been flowing for more than five thousand years.

- Prophets are loving, kind fathers.
- Fathers must play with their children and make special time to spend with them alone.
- Spending time and playing with children creates the deepest love

and affection.

- Love for Allah must be above all else, for after all he created us and all that we have.
- Love for Allah means sacrificing those things dearest to us, even our very own flesh and blood.
- Those who love Allah never hesitate to obey Him.

- *shaytan* always attempts to prevent us from obedience to Allah, and his greatest weapon in this regard is 'self interest'.
- All that is required to defeat *shaytan* is not to listen to his evil whispering.

- Children can be stronger in faith and obedience than even many adults, just as ismail [a] was.
- Nothing happens without the permission of Allah, even a knife does not cut without His permis-

sion.

- Allah did not want that Ibrahim kill his son, neither did Allah want the childs blood, but rather He intended to display to us the meaning of true faith and love for Him, the love of Ibrahim.
- We remeber *Nabi* Ibrahim's [a] true faith every year by sacrificing during the *Id al-Adha* celebration.

- The Ka'bah was the first house, the first *Masjid*, built for the worship of Allah alone.
- *Nabi* Ibrahim [a] and his son *Nabi* Ismail [a] built the Ka'bah.

- Allah blesses his truthful servants and accepts only their offerings.

**Use a mirror to read these sentences. Thereafter write them out in the space provided.** **C P**

Azar had a son named Ibrahim.

.....

Ibrahim was given wisdom.

.....

Idols cannot see, hear or speak.

.....

Ibrahim broke the idols.

.....

Allah made the fire cool for Ibrahim

.....

Allah protected Hajar and Ismail.

.....

Ibrahim and Ismail built the Ka'bah.

.....

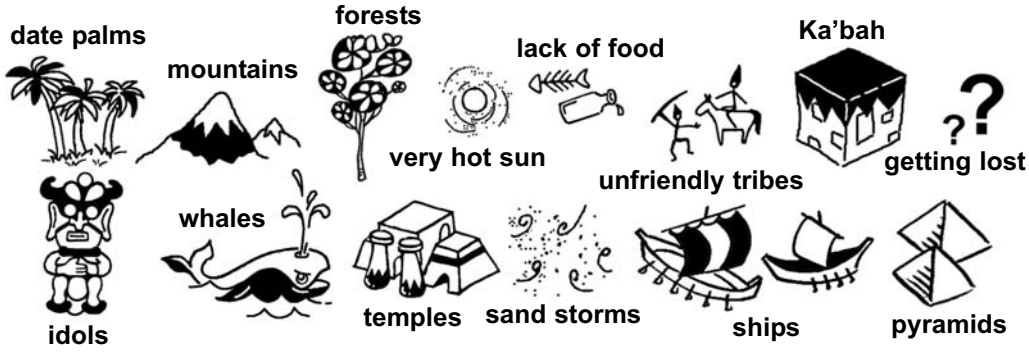


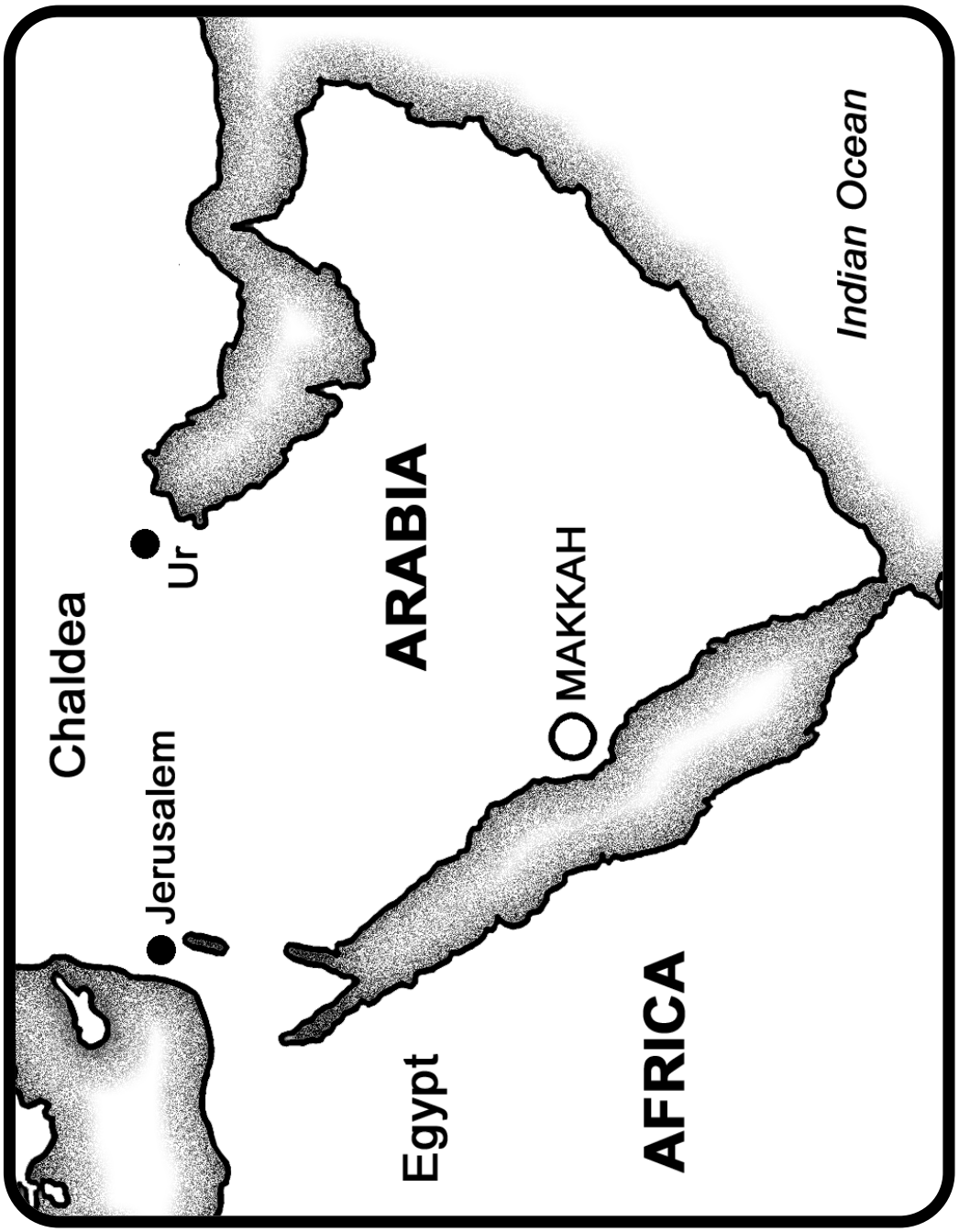
C P

***Nabi* Ibrahim [a] travelled from Ur to Jerusalem and Makkah. He must have faced many dangers and seen many wonderful things. Below is a map. Plot *Nabi* Ibrahim's [a] route between these places and**

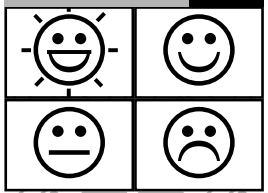
Comments T

**draw some of the dangers he encountered as well as other things you think he might have saw or done. Here are some examples you could use. Can you think of other things as well? Colour-in too!**




**Comments** T



**Draw a picture of the smashed idols. Don't forget to leave the biggest one intact.** **C**

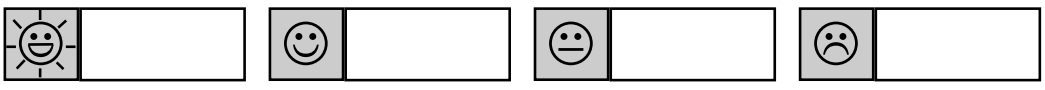
## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- matched the correct pairs ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a detailed story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- used a mirror to read sentences ☐
- completed and coloured-in a map ☐
- drew a picture ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**



# SIRAT AN-NABI
## life of *nabi* muhammad [s]

بسم الله الرحمن الرحيم

# C O N T E N T S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**T P**

The second part of the *Shahadah* or the Muslim's testimony of faith is to declare that Muhammad [s] is the messenger of Allah. What does this declaration really mean and why is it so important for mankind?

This declaration affirms the historical fact that Muhammad [s], who lived in the sixth-seventh century after the Prophet Jesus [a], was chosen by Allah to provide guidance to people; that he was not just one in the line of Allah's prophets chosen to guide people but that he was the last in this line of prophets; and that his mission was for all mankind.

There will be no other prophet after Muhammad [s] because the message or the revelation given to him - the *Qur'an* - is Divine guidance completed. There is the stated guarantee that it will be preserved in the form it was revealed; it will not be changed or corrupted like previous scriptures. The *Qur'an* has been preserved just as it was revealed. It will continue to be man's only source of authentic guidance to truth and his abiding link with Reality.

To declare that Muhammad [s] is the Messenger of Allah is to state that Islam as a system and a way of life is both a message and a method of implementing this message. Whereas the *Qur'an* is the final expression of Allah's message and guidance to mankind, the life and example of Prophet Muhammad [s] as the last prophet of Allah to humanity represents the way or method in which Allah's message has been and can be implemented.

We are told by 'A'ishah [r], the wife of the Holy Prophet [s], that, "*His character was the Qur'an*." To reject the Prophet is to reject the *Qur'an* and to reject the *Qur'an* is to reject man's only authentic source of Divine guidance.

The *Sirah* lessons covered in grade one dealing with the first part of the life of the Holy Prophet [s] must be revised before commencing.

**Read the following for revision.** **T**

## The Birth of the Prophet [s]

Arabia is a desert land.
The Arabs lived in Arabia.
They worshipped idols.
The Arabs lived like barbarians.
They were cruel to the poor, the weak, the orphan and the widow.
*Nabi* Muhammad [s] was born on the 12th of Rabi al-Awwal 570.
He was born in the city of Makkah in Arabia.
His father, 'Abdullah, died before he was born.
His mother's name was Aminah.
His grandfather was 'Abd al-Muttalib, the grand chief of Arabia.
The Makkan children would be sent to the countryside to grow up in the healthy environment.
Muhammad [s] lived with the nurse Halimah in the desert countryside for four years.
Muhammad [s] was a good, well mannered child.

## The Prophet's [s] Youth

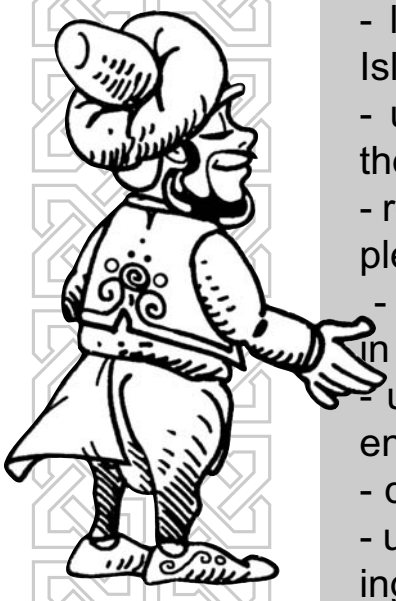
*Nabi* Muhammad [s] stayed with his mother, Lady Aminah, for two years.
When Muhammad [s] was six years old, Lady Aminah took him on a journey to Yathrib.
Lady Aminah's family lived in Yathrib.
Lady Aminah died on the return journey.
Muhammad's [s] grandfather, 'Abd al-Muttalib then took care of him.
'Abd al-Muttalib passed away two years later, when Muhammad [s] was eight.
Abu Talib, Muhammad's [s] uncle, then took him into his

care.
Abu Talib was very fond of his nephew, Muhammad [s].
At the age of twelve, Abu Talib took Muhammad [s] on a trading journey to Syria.
There they met a Christian Monk named Bahira.
Bahirah recognised Muhammad [s] as the future Prophet of Allah.

**The Revelation Begins**

As a young man *Nabi* Muhammad [s] was a businessman. He was honest and truthful.
A rich widow named Khadijah employed Muhammad [s] as a manager.
Muhammad [s] and Khadijah married.
They had seven children together.
Muhammad [s] would spend time meditating in the cave of Hira.
Angel Jibra'il brought the first revelation to Prophet Muhammad [s] while he was in the cave.
Prophet Muhammad [s] was afraid and ran to his beloved wife Khadijah.
Khadijah took Prophet Muhammad [s] to her learned Christian cousin, Waraqa ibn Nawfal.
Waraqa told Prophet Muhammad [s] that the angel Jibra'l had brought revelation to him and that he was now chosen as the last Prophet of Allah.

# lesson 1



## OUTCOME OBJECTIVES T P

- learn that very few innitially accept the message of Islam.
- understand that, because of greed and selfishness, the wealthy and powerful always oppose the Prophets.
- realise that among disbelievers too there are kind people.
- learn that disbelievers resort to violence and cruelty in an attempt to silence the truth.
- understand that the disbelievers, despite their apparent strength, are great cowards.
- discover that early Muslims were dedicated to Islam.
- understand that a Muslim always persevers in preaching Islam.
- recognize that Prophets are very patient and forgiving.
- appreciate that Prophets are the greatest well-wishers

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about the cruelty of the Quraysh
- identify the odd word in a group
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the cruelty of the Quraysh and the Prophet's [s] experiences in Ta'if
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- colour-in a picture of a wicked Qurayshi chief
- investigate an Arabic word
- complete a *Hadith*

LESSON 1

# Quraysh

THE CRUELTY OF THE QURAYSH

**Read and explain the following.** **T**

*Nabi* Muhammad [s] began to preach Islam in Makkah.
He told people to worship Allah alone and not to worship idols.
Very few people listened to him.
The chiefs of Makkah, the Quraysh, were angry with *Nabi* Muhammad[s]
They insulted him and threatened to kill him.
Abu Talib, Prophet Muhammad [s] uncle, protected him from the Quraysh.
The Quraysh then tried to bribe him to stop preaching Islam.
Prophet Muhammad [s] refused to accept their bribes.
The Quraysh began to persecute the Muslims.
Prophet Muhammad [s] went to preach Islam to the people of Ta'if, a city not far from Makkah.
The people refused to listen and stoned the Prophet [s].
*Nabi* Muhammad [s] forgave them.

**Vocabulary**

preach
chief
insult
threaten
bribe
persecute
stoned

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

*"Now there has come to you a Messenger from among yourselves. Grievous to him is your suffering, anxious is he over your good, and to the believers is he very gentle and kind."*

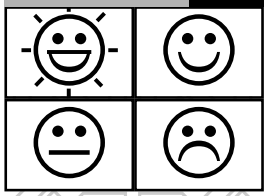
***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"O Allah! Forgive them (ie. the disbelievers) for they do not know."*

*"O Allah! Even if these people (ie. the people of Ta'if) do not accept Islam, I do pray that you will make their progeny believers, who would worship You Alone, and serve Your religion."*

**Comments** T



**Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red.** C P

| | | | |
|---|---|---|---|
| Prophet | preach | Halimah | Islam |
| worship | Allah | One | idol |
| chiefs | Makkah | happy | Quraysh |
| kill | insult | believe | threaten |
| uncle | Abu Talib | protect | Aminah |
| bribe | Quraysh | obey | stop |
| stoned | accept | refuse | Ta'if |
| patient | curse | forgive | Prophet |

**Read the following story.** T

Soon *Nabi* Muhammad [s] began preaching Islam. He called the people to worship Allah, the One, and to obey Him alone. But very few of the people of Makkah listened to him, and even fewer accepted him as

the Messenger of Allah.

"*O people!*" He said. "*I am a Messenger sent to you from Allah, the Lord of the worlds. Now worship Allah alone and do not follow shaytan. Do not worship these Idols. If you continue in your evil ways then I warn you of a severe punishment.*"

Most of them, especially the wealthy chiefs, the Quraysh, were very angry with the holy Prophet Muhammad [s]. They did not like that he called the idols they worshipped, false gods. So they insulted him. They mocked and laughed at him and even threatened to kill him. But Prophet [s] was patient and he continued with his preaching.

Now, Abu Talib, the dear uncle of the Prophet was the grand chief of

**P C**

**Vocabulary**

preach
.....
Lord
.....
continue
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sever
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chief
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false
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insult
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mock
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threaten
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patient
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grand
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plot
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awful
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offer
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prepared
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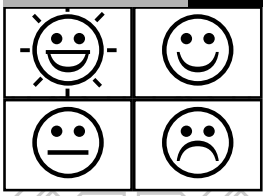
**Comments** **T**



P C

**Vocabulary**

desire

torture

slave

whipped

beaten

starved

invite

hooligan

pelted

bruised

orchard

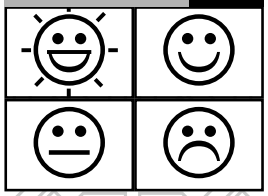
bitterness

helplessness

the Quraysh. But he was a good man who loved his nephew, Muhammad [s]. For some time, Prophet Muhammad [s] had the protection of his powerful uncle Abu Talib. He needed this because there were many enemies living in Makkah.

The Quraysh, were plotting against the Prophet but they could not harm him because his uncle Abu Talib, even though not a Muslim, was there to protect him from their mischief. The Quraysh could see that Prophet Muhammad [s] would not stop preaching Islam. They all knew that he was truthful and that his message was a good meassage. But they also knew that if they accepted Islam they would have to share their wealth with the poor and that only the pious would be made chiefs and rulers. Their greed for

**Comments** T



wealth and power would not allow them to accept this. Their selfishness was awful indeed. What were they to do? They thought of a plan.

One day they sent a man to the Prophet [s]. "*I have been sent by the Quraysh to make you an offer*", the man told Prophet Muhammad [s]. "*We are prepared to make you the wealthiest man in Arabia if you stop preaching Islam*".

"*I do not desire wealth and riches*," the Prophet [s] replied.

"*Even if we offer to make you our king?*" the man said.

"*No, not even that will stop me from preaching*,"replied the Prophet [s].

"*Well, how about if we offered you the most beautiful women in all of*

*Arabia?*" the man asked again.

"*The answer is no!*" replied Prophet Muhammad [s].
"*Well if you will not stop, then your followers will be stopped*," and the man walked away.

The people of Makkah then began to torture those who had accepted Islam and become Muslim. Among them was the Abyssinian slave, Bilal, who was tortured by his cruel master. He was whipped, beaten and starved. He was also made to lie naked on the hot, burning desert sands all day long. Sometimes his master would place a huge rock on his chest, so huge that it almost seemed that Bilal would be crushed under its heavy weight.

Other poor Muslims even lost their lives, but not a single one of them,

gave up their religion, the religion of Islam.

The number of Muslims increased so very slowly in those first few years. Only a handful of people accepted *Nabi* Muhammad [s] as the Messenger of Allah. So one day, Prophet Muhammad [s] decided to go to the town of Ta'if, which was some distance from Makkah, to preach his message.

He stood at the market place of the town and invited people to Islam. "*O people, worship Allah alone and do not commit any evil !*" the Prophet [s] called. But all they did was laugh and laugh. Some called him a mad-man and some shouted at him. But the Prophet [s] was patient and he continued preaching his message.

But the wicked people of Ta'if were

not to leave him at peace. As *Nabi* Muhammad [s] walk by, some hooligans pelted him with stones, while others set their dogs at him. And so the wicked people of Ta'if forced Prophet Muhammad [s] to leave their town, hurting and bruised.

*Nabi* Muhammad [s] sat under the shade of a tree in an orchard, some distance from the town. There were no feelings of bitterness or anger in his heart; only a feeling of helplessness. "*O Allah!*" he prayed. "*You are the most Merciful, so forgive me for my weakness. Grant me the strength to do my duty, for there is no strength nor power but from You*."

**The following lessons learnt from the story must be explained & discussed thoroughly**

T

- True religion must always be preached.
- Very few accept the message of Prophets innitially. Only the pure of heart do.

- Prophets bring both the good news of Salvation as well as a warning of Damnation.

- The wealthy and powerful are always the first to reject the message of Prophets.
- Because Prophets teach equality and generosity, the powerful and the wealthy are the first to reject it. This is so because they refuse to share their power and wealth with others more deserving.
- Greed and selfishness are very

evil traits indeed.

- The disbelievers cannot find fault with the Message of Prophets and so they always resort to insulting and abusing them.
- However, there are kind people even among the disbelievers.

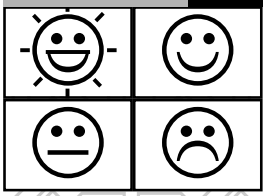
- Bribery is always used to silence the truth.
- Disbelievers always resort to cruelty in an attempt to silence the message of truth.
- Disbelievers are cowards who only attack the weak and helpless.

- The Companions of the Prophet [s] were all true believers who were loyal to Islam and were even prepared to sacrifice their lives for their faith.

- A Muslim must always persevere and should never lose courage when preaching Islam
- If one group of people refuse to listen to your preaching then try another group who may respond.

- Prophets only wish good for all people while disbelievers only wish harm for others.
- Prophets are very patient and forgiving when dealing with others while disbelievers are very impatient and merciless.
- The hearts of Prophets are never filled with vindictiveness, revenge and bitterness.
- Prophets are always most concerned about the wellbeing of others and least concerned about their own wellbeing.
- Prophets are always humble.

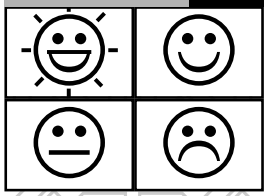
Comments



**ACTIVITIES**

**Colour-in the picture of a Qurayshi Chief torturing the poor Muslims? Can you see an Arabic word in the picture? What does it mean and who said it? The rock is a clue!**

**Comments**



The word means ..... and the man who said it while being tortured was .....

**Ask your parent to help you complete the following Hadith of *Nabi* Muhammad [s]. Look for the answers in the 'Learn a *Hadith*' segment.** **P C**

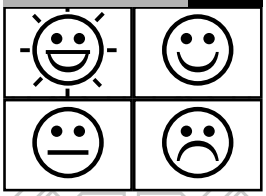
*"O Allah! ..... them (ie. the disbelievers) for they do not know. O Allah! Even if these people (ie. the people of .....) do not accept ....., I do pray that you will make their ..... believers, who would worship ....., and serve Your ....."*

## SUMMARY **P**

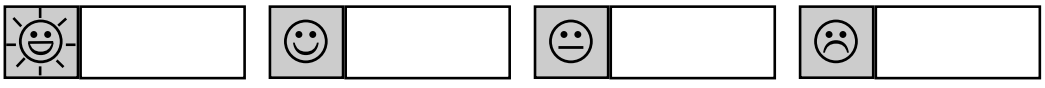
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- identified the odd words ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- investigated an Arabic word ☐
- completed a *Hadith* ☐

**Comments** **T**



How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn that Allah is always with his favoured servants even if others may forsake from them.
- understand that the Mi'raj was a sign of Allah's great love for *Nabi* Muhammad [s].
- realise that our universe is just one single 'world' amongst an infinite number of 'worlds'.
- discover that the heavens and their creatures are beyond our understanding.
- understand that Allah is greater than all other beings.
- learn that only those in close proximity to Allah, through obedience and servitude, enjoy true happiness and peace.
- realise that Allah transcends time and space.
- observe that disbelievers are superficial & narrow minded.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about the Mi'raj, the miraculous heavenly journey
- complete sentences using a list of words
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Mi'raj and the Prophet's [s] experience in the presence of Allah
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- search for words in a 'Word Ring'
- draw an imaginary picture of the Buraq
- colour-in a picture for enjoyment

LESSON 2

# Mi'raj

THE NIGHT JOURNEY

**Read and explain the following.** **T**

*Nabi* Muhammad [s] was once taken on a journey to meet Allah.
Angel Jibra'il brought a heavenly steed with wings, a Buraq, to carry Prophet Muhammad [s] into the heavens.
First the Prophet [s] was taken to Masjid al-Aqsa in Jerusalem.
Then He was taken into the Seven Heavens, far beyond the skies.
In the highest Heavens *Nabi* Muhammad [s] met Allah.
He was shown Allah's Greatness and Power.
Here he felt great happiness and peace.
He was then brought back to earth.
All this happened in the blinking of an eye.
The Kuffar did not believe Prophet Muhammad [s] when he told them of his wonderful journey.
The journey of *Nabi* Muhammad [s] into the Heavens is called the Mi'raj.

**Vocabulary**

steed
blinking

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

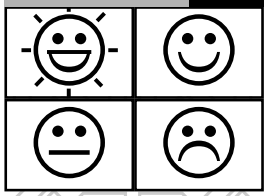
*"Glory be to (Allah) who did take His servant for a journey by night from the Sacred Masjid (in Makkah) to the Farthest Masjid (in Jerusalem) whose precincts we have blessed, in order that We might show him some of Our signs, For He is the One who Hears and Sees all things."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"(On the Night of Mi'raj) I saw a celestial river, and beyond that I saw celestial veils, and beyond those I saw the (Divine) Light (of My Lord), such as I have never before seen."*

**Comments** **T**



**Complete the sentences using the list below** **C P**

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Kuffar | Buraq | universe | Mi'raj | Allah | journey | Jerusalem | happiness | Power | peace | Greatness |

The ..... is the journey on which *Nabi* Muhammad [s] was taken to meet Allah.

A ..... carried *Nabi* Muhammad [s] up to the Seven Heavens.

The Masjid al-Aqsa is in the city of .....

The Seven Heavens lie far beyond our .....

*Nabi* Muhammad [s] met ..... in the highest Heavens.

Here he was shown Allah's ..... and .....

*Nabi* Muhammad [s] felt great ..... and .....

The entire ..... took place in the blinking of an eye.

The ..... did not believe *Nabi* Muhammad [s] when he told them of his wonderful journey.

Read the following story. T

No one seemed to want to listen to Nabi Muhammad [s] anymore. All he wanted was for them to worship Allah, the One, their Creator. All he wanted was for them to please Allah, to do what was good and to stay away from the evil of *shaytan*.

He asked for no riches, not even appreciation. He wanted no kingdom, not even reputation. And after so many years of preaching and calling, there were so few who came to Allah's religion.

Prophet Muhammad [s] was sad and he felt all alone. But even if all the people of the world turned away from him, there was still One who would always be close by, One who sees all things and who would never leave him.

At this dark and lonely moment, something miraculous was to hap-

P C

**Vocabulary**

riches
.....
appreciation
.....
reputation
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miraculous
.....
steed
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mount
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streak
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countless
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veils
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crystal
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mist
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fascinating
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universe
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amazed
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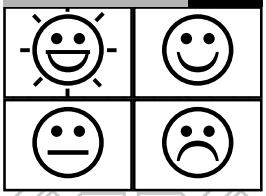
Comments T



pen.

One night, as the Prophet [s] was sleeping, the angel Jibra'il came to him and woke him. "*Come O, Muhammad! For the Lord of all the worlds is calling.*"

As *Nabi* Muhammad [s] stepped outside he saw a most wondrous creature, a shining steed, with silvery wings, a heavenly horse like none he had ever seen.

"*Now mount the Buraq and let us be on our heavenly way!*" Jibra'il said. No sooner did Prophet Muhammad [s] mount the heavenly steed, the Buraq, but it streaked away, fast as lightning, into the starry night sky.

He could see the houses below, growing smaller and smaller, and the palmy oasis and the wavy sand dunes, one after the other. The desert looked like a huge ocean in

the moonlight. What a wonderful sight.

The strange winged horse took *Nabi* Muhammad [s] from Makkah to the al-Aqsa masjid, the masjid of *Nabi* Ishaq [a], in faraway Jerusalem. And from there it shot straight up, like a shooting star, up into the dark blue skies, beyond even where the farthest stars twinkle.

The Prophet [s] was taken through Heaven's gates, where he saw countless angels. He was then taken through the Seven Heavens, one by one, seeing its wonders, wonders that you and I cannot imagine.

Then, the Prophet [s] passed through many curtain like veils, veils of heavenly fire and light, veils of heavenly ice and crystal waters and veils of darkness. Veils of heav-

enly pearls and jewels, veils of silvery golden mist, one veil even more fascinating than the next.

Until at last Prophet Muhammad [s] came into the most beautiful light, the Light of Allah himself. The Prophet [s] felt peace and happiness, peace and happiness like he had never felt before. Here there was no darkness or sorrow, no loneliness or pain. Here there was nothing, no space nor time. Here there was only One, One alone, Allah, the Mighty, the Great.

Here he witnessed the power of Allah and His Beauty. Here he realised that Allah is the only Protector, ever Near, and that Allah is the Kind and the Generous Giver.

Thereafter, *Nabi* Muhammad [s] was brought back to the earth, pass the seven heavens and through our starry universe. Down through the

clouds, over the city of Jerusalem and over the wavy desert sands. Over the palmy oasis, their tiny villages and their winding caravans. Back to the city of Makkah, with its blessed Ka'bah.

Prophet Muhammad [s] was amazed to find his bed still warm, and the cup he had tipped over still emptying. The heavenly journey, the Mi'raj, had all taken place in a moment or less! Praise be to Allah who is all-Powerful! Praise be to Allah who took his beloved Prophet [s] on the heavenly night journey!

The next morning, the Prophet [s] told the Quraysh of what had happened the night before, but many simply laughed at him. However, when Prophet Muhammad [s] described the city of Jerusalem and the many caravans he had seen hundreds of miles away, caravans they were to see only weeks after,

they were silent. How could he know all this when he had never been to Jerusalem before? How could he describe caravans that were hundreds of miles away? It must be magic they thought.

**The following lessons learnt from the story must be explained & discussed thoroughly**

- The mission of all Prophets is to unite mankind with their Creator.
- Prophets seek no recompense for their service to mankind, not even appreciation.
- Everything Prophets do is done only for the pleasure of Allah.

- Even the best of people are scorned by others.
- Even if all the people of the world turn away from Allah's servants, Allah is still with them.
- Allah is all that His servants truly need.

- The Mi'raj was a miracle exclusive to *Nabi* Muhammad [s].
- No other Prophet had the privilege of experiencing a Mi'raj.
- The Mi'raj is a sign of Allah's great love for *Nabi* Muhammad [s]. In fact *Nabi* Muhammad [s] is the only creature honoured with the title of 'Habib Allah', The 'Beloved of Allah'.
- Nabi Muhammad was the most beloved of all to Allah, and as with lovers, the lover desires to be close to the beloved.

- The Buraq is a heavenly steed that is beyond our imagination and understanding.

- Masjid al-Aqsa was the second Masjid to be built on earth, after the Ka'bah.

- Our universe is just one 'world'

amongst an infinite number of 'worlds' Allah has created.
- The world of the angels lies beyond our dimension.
- *Jannah* and the Seven Heavens lie far beyond our universe.
- *Jannah* is more beautiful than our minds can imagination.

- Between Allah and his creatures there lie many veils. This is so because Allah is much too powerful for any creature to bear. If a single veil were to be removed, then all of creation would be reduced to ashes.
- Allah is the creator of all beauty and light, therefore His beauty and light are far greater than any can imagine.
- *Nabi* Muhammad [s] saw only the light of Allah, and not Allah himself.

- The closer a person comes to

Allah the greater his happiness and peace, both in this world and the hereafter.

- Those who are far from Allah, due to sin and disobedience, can never experience true happiness and peace. They are always sad, lonely and afraid.

- Allah is the only Protector.
- Allah is ever near.
- Allah is beyond time and space (*ie. distance*) because He is the Creator of everything, including time and space.
- With Allah their is no time or space, no today or tomorrow, no now and then, no near and far, no here and there.
- Allah is beyond our understanding.

NB: We should avoid thinking about Allah's being as our minds are incapable of bearing it, and

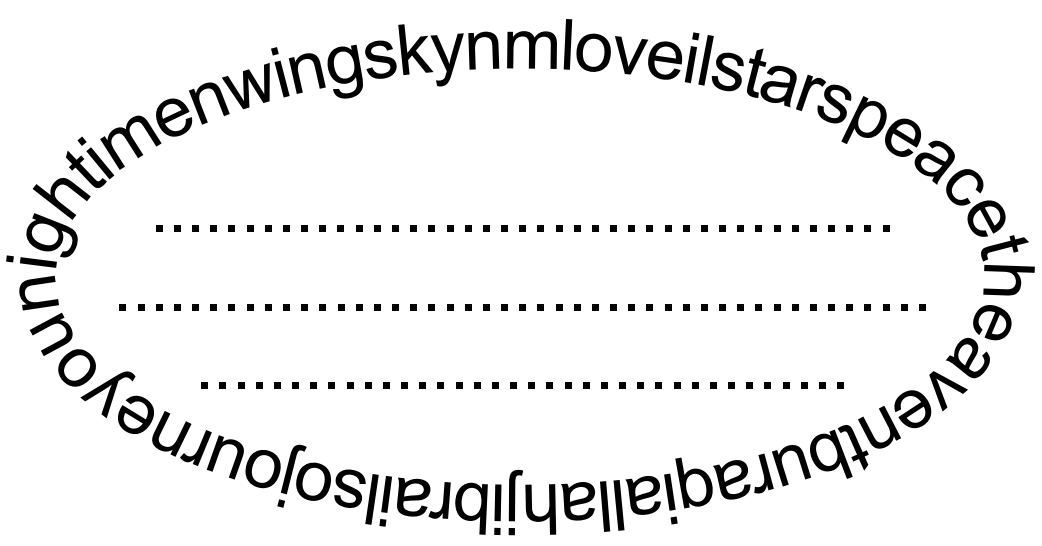
will become overwhelmed. Rather contemplate Allah's attributes, His Compassion, His Kindness, His Generosity, His Creativity (*ie. His creation*), etc.

- The Mi'raj took place in the blinking of an eye.
- Allah is All-Powerful, and does as he wishes.
- Because disbelievers are ignorant and narrow minded, who know only this world, only what they can see and touch, they find it difficult to believe in a world beyond our own.

- All disbelievers accuse the Prophets of Allah of magic and sorcery. This is so because if a person does not believe in Allah and His power, he can have no explanation, other than magic, for the miracles of the Prophets.

**Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. Can you see any other words in the 'Word Ring'? If so, write them in the space provided.** **C P**

| | | | | | |
|---|---|---|---|---|---|
| Allah | night | Jibra'il | Buraq | wings | time |
| lonely | heaven | sky | veils | peace | love |




I can see these words too...

..... ..... .....

..... ..... .....

Now construct two sentences using only the words found in the 'Word Ring'.

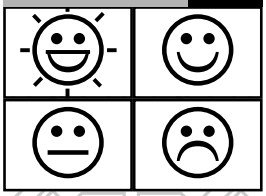
.....

.....

.....

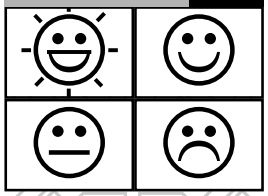
.....

Comments **T**



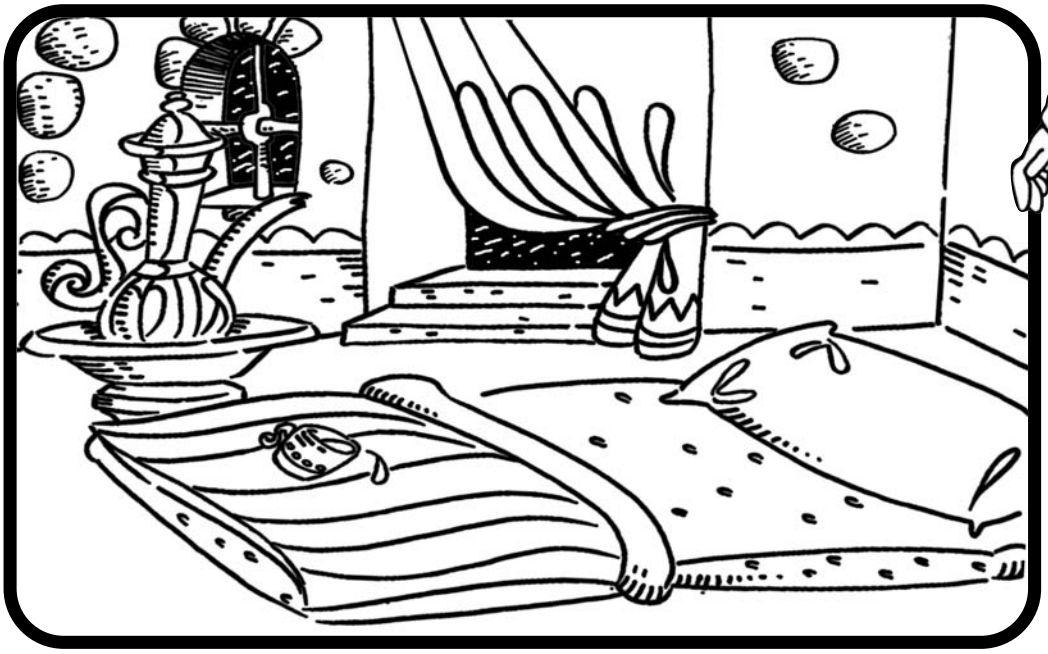
**Draw a picture of the Buraq as you imagine it to be. Don't forget to give it a pair of wings.** **C**

**Comments** **T**



## Colour-in the picture of *Nabi* Muhammad's [s] room on the night in which he went on the Mi'raj

**C**



Simplicity is a distiguishing feature of all Prophets [a]. Sleeping on the floor is one of their noble habits too.

**AN IMPORTANT POINT TO REMEMBER**

## SUMMARY

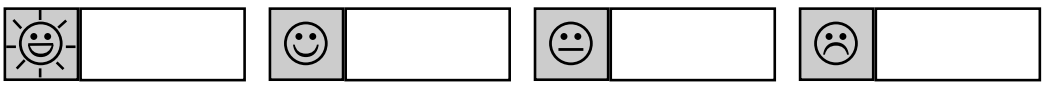
**P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed sentences using a list ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- searched for words in a 'Word Ring' ☐
- drew an imaginary picture ☐
- coloured-in another picture for enjoyment ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**



# lesson 3

## OUTCOME OBJECTIVES T P

- learn that the disbelievers are constantly plotting to destroy Islam and the Muslims
- realise that Muslims must forever be on their guard against the intrigues of the disbelievers
- discover that Allah plans too and only what he decides comes to pass
- understand that when Allah intends to protect a person then none can harm him
- discover that kind treatment can change the most inveterate enemies into the most loyal friends
- observe that there will always be those who will welcome faith and true religion.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about the *Hijrah*, the Prophet's migration to Madinah
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the attempt of the Quraysh to kill *Nabi* Muhammad and the [s] *Hijrah*
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- solve a picture puzzle for enjoyment
- Use a mirror to read an inverted sentence.
- search for a words in a word maze

Read and explain the following. **T**

The people of Yathrib accepted Islam and invited *Nabi* Muhammad [s] to live in their city.

The Quraysh became angry when they discovered that the Muslims were moving to Yathrib.

They planned to kill Prophet Muhammad [s].

Allah informed the Prophet [s] of their wicked plan and ordered him to leave Makkah.

*Nabi* Muhammad [s] secretly left Makkah, accompanied by his closest companion, Abu Bakr [r].

When the Quraysh discovered that he had escaped they set out in search of him.

Prophet Muhammad [s] and Abu Bakr [r] hid in the cave of Thawr.

When some Qurayshi soldiers came their way, Allah caused a spider to spin a web over the mouth of the cave and a pair of doves to nest at its entrance.

**Vocabulary**

steed
blinking

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

*"... Allah did indeed help (his Prophet [s] when the unbelievers drove him out. He had no more than one companion and the two were in the Cave. (The Prophet) said to his companion, 'Have no fear, for Allah is with us'. Then Allah sent down His peace upon him, and strengthened him with forces which you could not see, and humbled to the depths the word of the unbelievers. But the word of Allah Is exalted to the heights, for Allah is Exalted in might, Wise."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

(When Abu Bakr [r] whispered to the Prophet [s] 'What if they were to look through the crevice and detect us?' the Prophet [s] replied...) *"Silence, O Abu Bakr! What do you think of those two with whom Allah is the third.?"*

On seeing this the Qurayshi soldiers left thinking that no one could have entered the cave.

Thereafter Prophet Muhammad [s] and Abu Bakr [r] set out for Yathrib.

The people of Yathrib celebrated the arrival of *Nabi* Muhammad [s] and changed the name of the city to '*Madinat an-Nabiy*', 'The City of the Prophet', or simply Madinah.

This event is known as the *Hijrah*, or migration.

Muslims all over the world mark this time as the beginning of our calender.

**State whether True or False.** **C P**

The people of Yathrib invited *Nabi* Muhammad [s] to their city. T

The Quraysh planned to save Prophet Muhammad [s]. ☐

*Nabi* Muhammad [s] secretly left Makkah with Abu Bakr [r]. ☐

*Nabi* Muhammad [s] and Abu Bakr [r] hid in the cave of Hira. ☐

Allah placed a huge lion to guard the entrance of the cave. ☐

The Qurayshi soldiers were unable to find the Prophet [s]. ☐

The people of Yathrib celebrated the arrival of the Prophet [s]. ☐

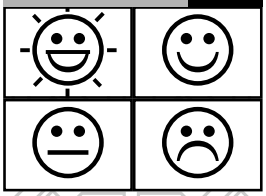
The journey of the Prophet [s] to Madinah is called *Mi'raj.* ☐

**Read the following story.** T

Things were becoming all the worse for Muslims in Makkah. The Quraysh were plotting against Nabi Muhammad [s] and when Abu Talib, the grand chief of the Quraysh, died, the Prophet [s] was in great danger.

At that time, the people of Yathrib invited Prophet Muhammad [s] to the safety of their city. There were already a number of Muslims living in Yathrib, many of whom had fled from Makkah.

**Comments** T



P C

**Vocabulary**

plotting

fled

gather

swung

sprang

tearing

sheets

swift

opposite

direction

confuse

ploy

probably

nesting

ledge

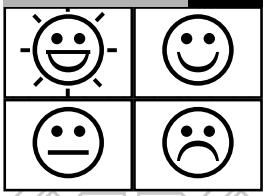
But the Prophet himself could not leave, for he had not been given permission by Allah yet . And so he remained in the city, with his close friend Abu Bakr [r] and his young cousin Ali [r], the son of Abu Talib.

The wicked Quraysh met secretly and planed their evil plots. Abu Jahl, the most wicked of them, spoke, "*Let each family among us send a young, strong man to wait outside Muhammad's house tonight. They must stay there all night, and in the morning, when he comes out, they must strike him with their swords, all at once*."

They plotted and planed, but Allah also plans, and Allah is the best of planners.

That very night, the angel Jibra'il warned *Nabi* Muhammad [s] not to

**Comments** T



sleep in his own home and to to leave for the city of Yathrib. The Prophet understood that there was a plot to kill him and that the Quraysh would be watching. So he asked Ali [r] to creep into his bed that night and pretend to be him. In that way the Quraysh would be fooled into thinking that the Prophet [s] was still there while he would then be making his escape. *Nabi* Muhammad [s] also knew that Ali [r] would not be harmed, for after all, he was the son of Abu Talib, the old chief of the Quraysh, and none would dare touch him.

As darkness fell, the young men gathered in the shadows near the house. While they were keeping a close eye on the man in the bed, without them realising, Prophet Muhammad [s] escaped.

P C

**Vocabulary**

puzzled
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spied
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earning
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reward
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eager
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crept
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terror
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paralized
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mistaken
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conquered
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blessed
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overjoyed
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migration
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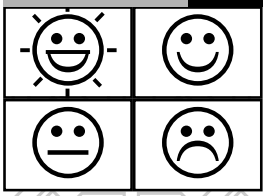
**Comments** T



The young Qurayshi men waited in silence throughout the night until, at dawn, the door swung open. The attackers sprang forward, tearing off the sheets of the bed. But what was this! They were all frozen still! Instead of the Prophet [s], they saw Ali [r], the son of their old chief, Abu Talib.

They had been tricked! Shouting in anger, they began at once to make new plans to capture *Nabi* Muhammad [s]. Abu Jahl called out, "*I will give a reward of one hundred camels to anyone who captures Muhammad and brings him back, dead or alive.*"

People stretched out in search of the Prophet [s], going in every direction, searching in every house and in every village, behind every tree and even under every stone.

All the while Prophet Muhammad [s] and his close friend, Abu Bakr [r], were racing off on two swift camels. But, instead of setting out straight for Madinah, they went in the opposite direction. This was another clever trick to confuse their enemies, the evil Quraysh.

*Nabi* Muhammad [s] and Abu Bakr [r] came to a mountain named Thawr, where they stopped and hid in a cool, quiet cave.

Now some of the Quraysh, expecting another ploy, set out across the desert in the direction Prophet Muhammad [s] took, and now, they were drawing ever nearer to the cave.

They were so close now that *Nabi* Muhammad [s] and Abu Bakr [r]

could hear them. They stayed very still and quiet. Prophet Muhammad [s] was not afraid at all, for he knew that Allah was with them.

"*Look! A cave. They're probably in there*," said a voice, just outside the cave entrance. "*This looks like the sort of place where they might hide,*" said another.

"*Don't be silly. No one's been in there for a long time,*" the voice outside said again. "*There's a spider's web right over the entrance. And look, here's a dove, nesting on this ledge. She wouldn't still be sitting there if there were people about*."

Abu Bakr [r] heard the Quraysh soldiers move away. When at last he was sure they had gone, he turned to *Nabi* Muhammad [s] puzzled. "*What has happened?*" he asked.

"*There was no spider and no dove when we came in!*" But the Prophet just smiled and said, "*Did I not tell you that Allah is with us?*"

On another day, while on their journey to Yathrib, a Makkan soldier spied Prophet Muhammad [s] and Abu Bakr [r]. It was Suraqah, son of Malik. He charged on his swift horse towards *Nabi* Muhammad [s]. But no sooner did he approach the Prophet [s] but the hooves of his horse sank into the groud, throwing him over. Again Suraqah mounted his horse and charged at full speed, and again the hooves of his horse were swallowed into the ground throwing him over even harder.

But Suraqah was not to give up. The thought of earning the grand reward made him even more eager, and he mounted his steed once more. With all its strength he

charged yet again. Abu Bakr [r] was terribly worried for the safety of Prophet Muhammad [s] and kept looking over his shoulder. Suraqah seemed to be catching up this time.

*Nabi* Muhammad [s] turned calmly to his companion and said, "*Did I not tell you, O Abu Bakr, that Allah is with us? Now stop worrying!*" The Prophet [s] then continued reciting some verses of the Holy Qur'an.

Suraqah was now ever so close to Prophet Muhammad [s]. If he stretched out his arm he could have grabbed at the Prophet's [s] shoulder. But, that was not to be. As suddenly as before, the hooves of Suraqah's horse were swallowed into the ground and he was thrown over even more violently than before. He crashed to the ground and it felt as if every bone in his

body was broken into a million pieces.

Suraqah realised that something much greater than he could imagine was protecting *Nabi* Muhammad [s]. "*Could it be?*" He asked himself. "*Yes it must be!*"

Battered and bruised, he crawled up onto his feet and came to Prophet Muhammad [s]. Suraqah fell to his knees, begging for mercy. "*O Muhammad, please forgive me,*" he cried.

*Nabi* Muhammad [s] smiled at Suraqah, and how beautiful was the Prophet's [s] smile. "*You are forgiven, O Suraqah!*" It was with his kindness and mercy that Prophet Muhammad [s] conquered the hearts of his enemies.

"*Please allow me to serve you, O Muhammad, in any way you may wish*." *Nabi* Muhammad [s] then asked Suraqah only not to tell the Quraysh where he was. He did not want anyone, not even his enemies, to be punished by Allah for trying to harm him. *Nabi* Muhammad [s] was the kindest and most forgiving man.

No sooner did the Prophet [s] utter these words but Suraqah hurried back to Makkah. "*Muhammad is nowhere to be found. It would be better if you tried serching elswhere,*" he said to them. The bitter enemy of Islam was now a loyal friend.

Prophet Muhammad [s] and Abu Bakr [r] slowly made their way to Yathrib, and after seven days they reached the blessed city. The people were overjoyed and the children

sang in the streets. There were great celebrations and everyone was happy, for the Prophet of Allah had arrived.

From that day onward Yathrib became known as, *Madinat an-Nabi*, which means 'The City of the Prophet', or simply Madinah.

As for the journey to Madinah, it is known as the *Hijrah*, or migration. This event is most important, for Muslims all over the world. Muslims mark that time as the very beginning of their calendar, the first day of the first year of Islam.

**The following lessons learnt from the story must be explained & discussed thoroughly**

T

- The disbelievers will never rest until they have destroyed Islam totally. Therefore Muslims must forever be on their guard against their intrigues.
- The kuffar will only desist from harming Muslims if some powerful force prevents them. No sooner is that obstacle removed but they charge at the opportunity to destroy those who believe in Allah.
- This is so because they are the followers of *shaytan*, and *shaytan* because of his jealousy and pride, hates the the true servants and friends of Allah.

- At the darkest hour, even when all hope seems to be lost, Allah comes to the rescue of His servants.

- *Nabi* Muhammad [s] would not do anything without the permission of Allah.

- The disbelievers are cowards who attack only the weak and defenseless.
- The Kuffar plot and plan, but Allah's plans are always better.
- Only what Allah plans comes to pass.

- Deception is not permitted in Islam, but in times of war or mortal danger a Muslim is permitted to deceive his enemies.
- It is permissable for a Muslim to hide from his enemies when he is outnumbered.

- The Kuffar's greed for wealth is such that it impels them to the greatest evil, even taking the life of a Prophet.

- Allah always protects his faithful servants.
- Allah has the power to protect a person against the mightiest enemy with something even as weak as a spiders web or a dove.
- If Allah intends to protect someone then nobody can harm them, no matter how hard they may try.
- All of creation comes to the assistance of Allah's true servants, the insects, birds, animals and entire earth.
- Prayer and recitation of the Qur'an have tremendous power.

- *Nabi* Muhammad [s] was always concerned about the well-being of others, even his enemies.
- A Muslim is never vengeful.
- A Muslim is always forgiving.
- With kindness and mercy *Nabi* Muhammad [s] conquered the hearts of men.
- Kind treatment can change the

the greatest enemies into the most loyal friends.
- Kindness and mercy are the most powerful weapons of a believer.

- There are always those who will openly welcome the message of Islam, we only have to look for them.
- The Hijrah marks the beginning of the Islamic calendar.
- To a Muslim, only those dates and celebrations are important which have an Islamic significance.

**C P** **Use a mirror to read this sentence. Rewrite it in the space provided. Who was the Prophet [s] speaking to when he said these words?**

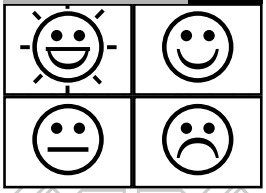
"Do not fear! Allah is with us."

.....

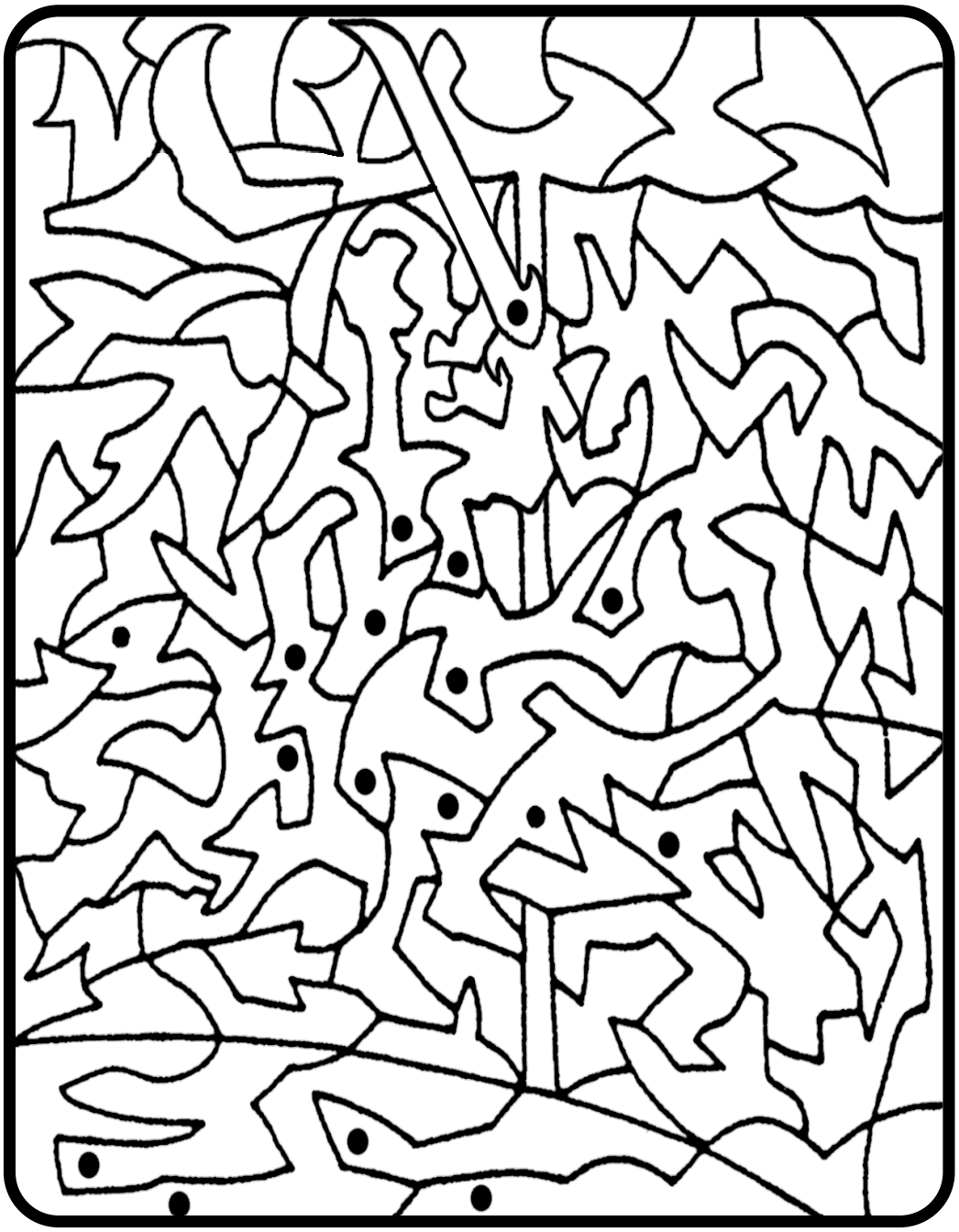
He was speaking to .....

**ACTIVITIES**

**Comments** **T**



**Shade in the dotted shapes only, to discover the hidden picture. Thereafter, describe the event depicted in the picture in your own words.** **C**



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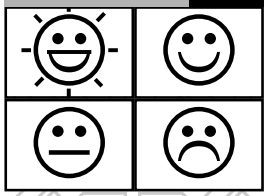
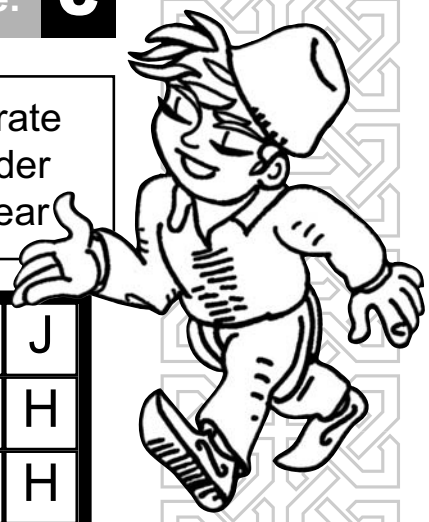
**Comments** **T**



## Search for the following words in the word maze. C



Yathrib cave Hijrah kill Quraysh migrate
Abu Bakr plan Thawr Muhammad spider
search dove Suraqa hide soldiers fear

| | | | | | | | | | | | | |
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| M | U | H | A | M | M | A | D | V | U | O | D | I |
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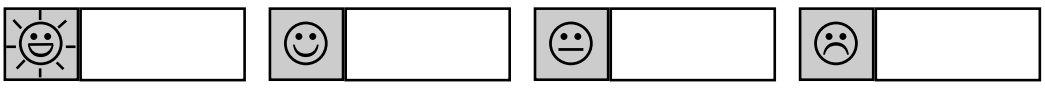
## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved a picture puzzle for enjoyment ☐
- used a mirror to read an inverted sentence ☐
- searched for words in a word maze ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**



# lesson 4

## OUTCOME OBJECTIVES T P

- realise that Islam flourishes through preaching, practice and self sacrifice
- learn that, because of the apprehension of the succes of Islam, the leaders of *Kufr* do everything in their power to destroy Islam and Muslims
- understand that when Muslims fight for the sake of Allah and His religion then success and victory are sure to come
- observe that a Muslim is always humble and merciful in victory
- discover that because of the courage and fortitude of the Prophet [s] we are Muslims today

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher about *Nabi* Muhammad's [s] life in Madinah, the wars against the Quraysh and the final Victory
- complete a word selection exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about life in Madinah, the wars with the Quraysh and the final Victory of Islam
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- solve a picture-puzzle for enjoyment
- answer a quaestion pertaining to the distinctive virtue of the Prophet

**Read and explain the following.** **T**

Madinah was a blessed city.
The first *Masjid* of Islam was built in Madinah.
The Muslims lived in peace, preaching and practicing their religion without interference.
The number of Muslims increased every day.
The Quraysh were jealous and tried to harm the Muslims.
The Kuffar attacked the Muslims with their huge armies.
The Jews and the hypocrites, pretending to be friends, tried to harm the Muslims too.
Allah protected and helped the Muslims and the Kuffar were always defeated.
In the end, the Quraysh lost all their power.
Prophet Muhammad [s] conquered Makkah and all of Arabia.
*Nabi* Muhammad [s] forgave his enemies and did not take revenge.

**Vocabulary**

interference
incresed
hypocrites
defeated
conquered
revenge

## ACTIVITIES

***Qur'an***

Allah ﷻ has declared:

*" When the help of Allah comes and victory. And you see people entering Allahs Religion In crowds. Then celebrate the Praises of your Lord, and pray for His Forgiveness. Indeed He is Ever-Returning (In Grace and Mercy)."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*"I have been given superiority over all other Prophets in six things. I have been given the per fect and complete revelation (ie. the Holy Qur'ãn); I have been granted awe (which overwhelms my enemies); the spoils of war have been made lawful for me; the entire earth has been made a place of prayer for me and a means of purification; I have been sent for all the nations and all creation; and the line of Prophets came to an end with me."*

The message of Islam then spread throughout the world.
Now you and I too are Muslims, followers of the Last Prophet, *Nabi* Muhammad [s]

**Colour-in the correct word/s in green.** **C P**

Madinah was a (blessed) (cursed) city.
The Muslims lived in (peace) (fear in) Madinah.
The first Masjid of Islam was built in (Madinah) (Jerusalem) .
The number of Muslims (increased) (decreased) every day.
The Quraysh tried to (harm) (help) the Muslims.
The Kuffar attacked the (Muslims) (Christians) with huge armies.
The Hypocrites and the Jews pretended to be (friends) (enemies) but were (friends) (enemies) .
(Allah) (*Nabi* Muhammad [s]) protected and helped the Muslims.
In the end the (Quraysh) (Prophet [s])

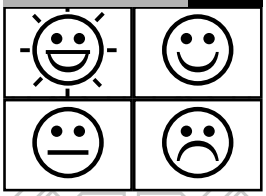
was defeated.
The Prophet [s] (took revenge on) (forgave) the *Kuffar*.
The Message of Islam (spread) (did not spread) all over the world.
(Muslims) (Jews) are followers of the Last Prophet [s].

**Read the following story.** T

Madinah was a blessed city. Here *Nabi* Muhammad [s] and the Muslims found peace and happiness. Prophet Muhammad [s] could preach Islam to the people without any trouble at all, and as the days passed the number of Muslims increased.

Prophet Muhammad [s] and the Muslims built the first *masjid* in Madinah, a place where no other would be worshipped but the One Allah. The *adhan* was called and Muslims would gather together and

**Comments** T



P C

**Vocabulary**

increased
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gather
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embraced
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furious
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defend
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defeated
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driven away
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suffer
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fate
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starve
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flocked
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glorious
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trembled
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swot
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noble
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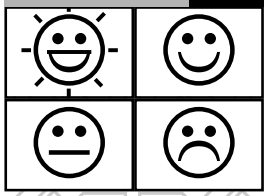
**Comments** T



pray. They fasted together and together did every other good deed.

The Quraysh had heard about the happiness and joy of the Muslims in Madinah. They had heard the stories of the many people who had embraced Islam and how the number of the Prophet's [s] followers were increasing day by day. They were furious. They were jealous. "*Muhammad and his friends cannot be left alone. They cannot be allowed to enjoy any peace or happiness,*" they would say to themselves. And so they plotted and planned, and evil were their plans.

They marched out to Madinah with armies a thousand, three thousand and even ten thousand strong. The Muslims were few and had very little to defend themselves with. But while the Quraysh had the power of

soldiers and weapons, the Muslims had the power of Allah, and Allah is the Most Powerful.

Everytime the Quraysh attacked Prophet Muhammad [s] and his friends, they were defeated or driven away. *Nabi* Muhammad [s] and the Muslims fought bravely and some of their friends sadly died. But the Quraysh were to suffer an even sadder fate as hundreds more amongst them were killed in those bitter wars.

Their wickedness knew no limit, until once, they even tried to starve the Muslims of Madinah. They surrounded Madinah, the blessed city, not allowing Prophet Muhammad [s] and his friends any food or drink. But again Allah came to his Prophet's help and the Quraysh were blown away by Allah's mighty

desert winds.

There were enemies all around, even in Madinah, the Jews and hypocrites, who tried to harm the Muslims. But little did they realise that they could not defeat the Prophet [s] and his friends, the best of all men. Allah was always there to protect them, and every disbeliever who harmed them was to meet a horrible end.

The Muslims grew in strength and number, and within a few short years, Allah's promise was fulfilled. Islam would be victorious. The people of Arabia flocked to the Prophets [s] call. Thousands came each day to the blessed city, the city of Madinah, to listen to his good words and embrace the religion of Allah.

The Quraysh had lost all their power and strength, and surely that was to happen. For whoever fights a Prophet, is doomed to lose everything.

Until a glorious day came when *Nabi* Muhammad [s] and his friends marched with ten thousand pious men, and a thousand more angels. The city of Makkah trembled as they came.

The chiefs of the Quraysh now had no one to turn to. After all their gods were idols of stone, who could neither speak nor hear. Who could not do a thing, not even swot a fly from their ear.

But the Prophet [s] was not like them at all, and when he entered Makkah he forgave them, every single soul. He was the Prophet of

mercy, Allah's greatest sign. He was the last of the Messengers, the perfect guide for mankind.

And so the message of the Prophet [s] continued to spread, from family to family, tribe to tribe, and nation to nation. Now you and I, a thousand five hundred years later, are Muslims worshipping Allah, the One, and this is all because of the courage and patience of the noble Prophet Muhammad [s], Lady Aminah's blessed son.

**The following lessons learnt from the story must be explained & discussed thoroughly**

T

- Madinah is the most blessed city after Makkah, and the heart of Islam.
- The first Masjid of Islam was built in Madinah.

- Islam flourishes through preaching, practice and self sacrifice.
- Islamic teaching emphasizes collective activity.

- The leaders of *Kufr* are jealous of the success of Islam.
- The disbelievers do everything in their power to destroy Islam, but Allah always protects His religion and the pious believers.
- The disbelievers possess the power of weapons and soldiers, but Muslims possess the power of faith and the Help of Allah.

- Muslims must be prepared to sacrifice their lives to defend Islam.
- In battle, the true believers will indeed suffer some losses, but the disbelievers will always suffer greater loss.
- When Muslims fight for Allah and His religion alone, then all the creatures of the heavens and earth come to their assistance, even the winds.

- The enemies of Islam are many, but the most dangerous are the Hypocrites and the Jews who pretend to be our friends but wish us only harm.

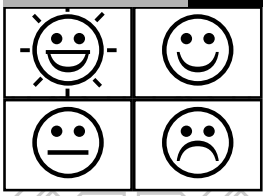
- Islam will always be victorious in the end, even though falsehood and disbelief may innitially seem invincible.
- Allah sends trials and tribula-

tions to display the excellence of the faith of the believers and also to expose the hypocrites amongst the Muslim.
- Whoever fights the servants of Allah is doomed to failure.
- Angels fight along with the true soldiers of Allah.
- In times of need, the dibelievers have no one to turn to.

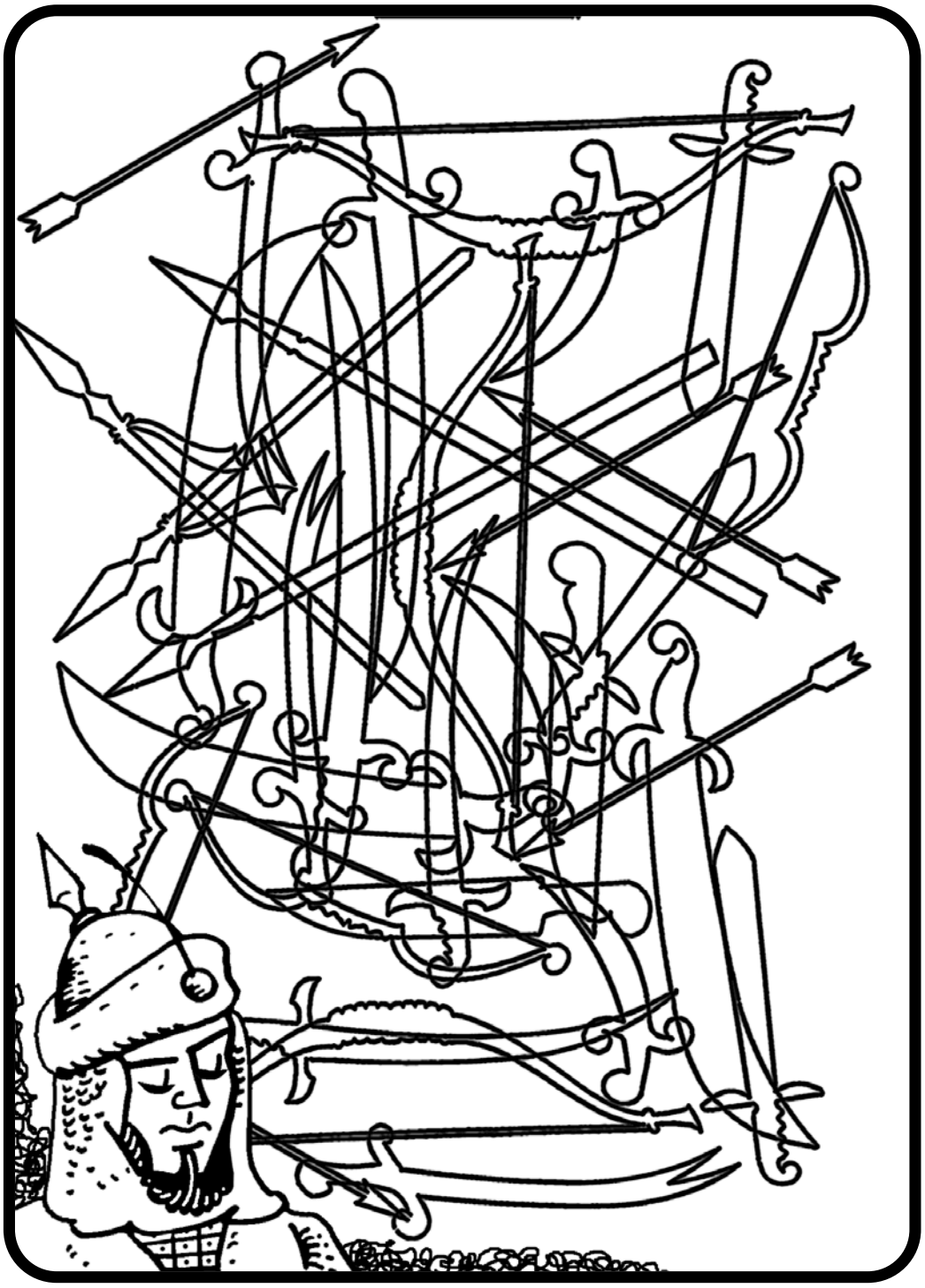
- A Muslim is always humble and merciful in victory.
- *Nabi* Muhammad [s] was a mercy to mankind.
- *Nabi* Muhammad [s] had the most noble character.
- Because of the courage and fortitude of *Nabi* Muhammad [s] we are Muslims today.

May the peace and blessings of Allah be upon our beloved Prophet, Muhammad.

Comments



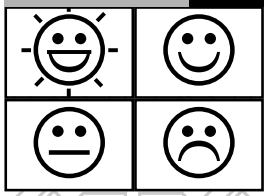
**Can you help the Muslim soldier prepare for war against the *Kuffar*. Count how many of each type of weapon he has.** **C**



swords ..... daggers ..... arrows .....

bows ..... spears .....

**Comments** **T**



**What are the six distinctive qualities of the blessed Prophet Muhammad [s] by virtue of which he enjoys superiority over all other Prophets?** **C**

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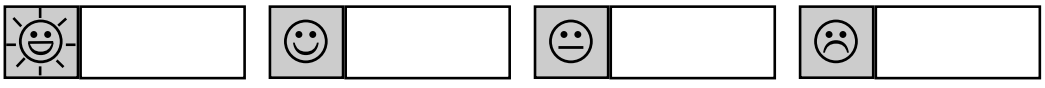
## SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved a picture puzzle for enjoyment ☐
- answered a question in detail ☐

**Comments** **T**

How does my teacher
**rate my performance in this lesson ?**



# TARIKH AL-ISLAM
## history of islam

بسم الله الرحمن الرحيم

# C O N T E N T S


| | | |
|---|---|---|
| LESSON 1 | *Sayyiduna* ‘Umar [r] | 351 |
| LESSON 2 | *Sayyidatuna* Fatimah [r] | 367 |

T P

The rule of the first four *Khulafa'* (Caliphs) is called *Al-Khilafah Ar-Rashidah*, 'The Rightly Guided Khilafah'. It is regarded as the golden age of Islam. In their persons they were the best examples of Islam in practice and in their political rule they were guided by the teachings of the *Qur'an* and the *Sunnah* of the Messenger [s] of Allah. Many later Muslim rulers followed the example of the *Khulafa'* and their rule contributed to many great achievements but they could never reach the moral and religious standards of this early period of the rule of the four *Khulafa'*.

Islamic history has seen many remarkable rulers and has recorded their great achievements. Their greatness of character though is judged by the standards of how closely they followed the personal life and social responsibilities of these earliest of Muslim rulers.

There are many special characteristics of this period that makes it so unique not only in the history of Islam but the history of the world. The greatness of the period is, in fact, due to the unique character of these *Khulafa'*. They were specially trained for the task of leadership by the Holy Prophet [s]. They had developed in their persons the same characteristics of simplicity, sincerity and piety as Holy Prophet Muhammad [s] himself. They were modest and kind in their personal relations and strong and courageous in battle. They led very modest lives but were most generous in helping the cause of Islam and coming to the aid of the needy. They were equally fair and just in their dealings with others. Because of their sacrifices and sincerity they had the trust of the '*Ummah*. They loved the Messenger [s], were faithful to his message, and were prepared to die for Islam and the well-being of the 'Ummah.

The life and example of *Al-Khulafa' Ar-Rashidun* shows us that to build a true Islamic society we must first build our Islamic character. Islam is not something to be preached to others, but a way of life to be first practiced by those who profess the religion. A true Muslim is one who follows the *Qur'an*, the *Sunnah*, the example of *Sahabah* and other pious ancestors and inspires others by his noble example, and not one who expects others to practice what he as a Muslim believes.

# lesson 1

## OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the second *Khalif* of Islam, *Sayyiduna* 'Umar [r]
- recognize that even the greatest enemies of Islam can become its most devout champions
- understand that a ruler should keep himself informed of the plight of the common people
- discover that the most vulnerable and helpless victims of poverty are the widows and orphans and, as such, deserve special attention.
- appreciate that only believing, pious rulers address the needs of the poor immediately because they recognise their accountability before Allah and fear His anger and punishment
- recognize that the distinctive attributes of a *Khalif* are kindness and concern.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher introducing the Second *Khalif* of Islam, 'Umar [r]
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the excellence of 'Umar [r] as a ruler and his concern for widows & orphans
- identify the specific teachings being conveyed through the story
- colour-in a picture for enjoyment
- complete a cross-word puzzle
- learn a few wise saying of *Sayyiduna* 'Umar [r]

LESSON 1

# ‘Umar

THE SECOND *KHALIF*

Read and explain the following. **T**

*Sayyiduna* ‘Umar [r] was one of the powerful leaders of the Quraysh, the grand chiefs of Arabia.
He was an enemy of Islam and swore that he would kill *Nabi* Muhammad [s].
*Nabi* Muhammad [s] prayed to Allah to guide him to Islam, and soon thereafer, ‘Umar [r] accepted Islam.
He became the closest companion of *Nabi* Muhammad [s] after *Sayyiduna* Abu Bakr [r].
‘Umar [r] was a very brave and strong man whom everyone feared.
Ater he embraced Islam the Muslims were able to practice their religion openly, without fear.
He fought many battles against the Quraysh and brought victory to the Muslims.
Because he was the most knowledgeable and pious of all Muslims after Abu Bakr [r], ‘Umar [r] was chosen as the second *Khalif*.

**Vocabulary**

powerful
grand
chiefs
swore
companion
embraced
practice
victory
knowledge-able
pious
strict
enforcing
successful
defeated
just
fair
treatment
serving
orphan
widow

‘Umar [r] was very strict in enforcing the laws of Allah.

He fought many successful wars against the Romans and the Persians, in which he defeated them.

Islam spread to many lands during his rule.

‘Umar [r] was very just and fair, even in his treatment of non-Muslims.

He lived a very simple life.

He spent all his free time serving the poor, the widows and the orphans.

*Sayyiduna* ‘Umar [r] was the greatest *Khalif* of Islam.

**ACTIVITIES**

**State whether True or False.** **C P**

Before accepting Islam *Sayyiduna* ‘Umar [r] was a bitter enemy of *Nabi* Muhammad [s]. T

‘Umar [r] accept Islam due to the prayer of *Nabi* Muhammad [s]. ☐

‘Umar [r] was the closest friend of the Prophet [s].

He was a small, weak man who would easily scare.

Islam was strengthened through *Sayyiduna* Abu Bakr [r].

‘Umar [r] fought many battles against Muslims.

He was chosen as the second *Khalif* because of his strength.

The Romans and Persians were defeated by him.

Islam did not spread to many lands during his rule.

*Sayyiduna* ‘Umar [r] was just to Muslims only.

He spent all his time serving those in need.

**Read the following story.** **T**

*Sayyiduna* ‘Umar [r] was the second *Khalif*. He succeeded *Sayyiduna* Abu Bakr [r] as the leader of all Muslims. ‘Umar [r] was hard working and devoted because he was a true servant of Allah. A

***Qur’an***

Allah ﷻ has declared:

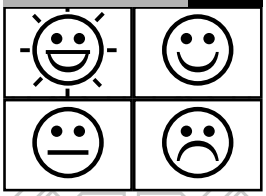
*“Muhammad is the Messenger of Allah. And those with him are stern against the disbelievers and merciful among themselves...”*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

*“If there were a Prophet to come after me it would surely be ‘Umar.”*

**Comments** **T**



P C

**Vocabulary**

succeeded
.....
devoted
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noticed
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wondered
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passed-away
.....
unfortunately
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public
.....
treasury
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welled
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pious
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sternly
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informed
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immediately
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Judgement
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kindle
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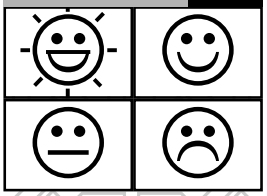
Comments T



*Khalif* should take care of the people under his rule just as a father takes care of his children. ‘Umar [r] tried his very best to do this. At night he often went out into the city of Madinah to help any of his people who were in need.

One night, ‘Umar [r] was walking down a street in the city of Madinah when he heard some children crying. The crying came from a small house. When ‘Umar [r] looked in, he saw a lady sitting with her children around her. The lady looked very sad and the children seemed to be very hungry.

‘Umar [r] noticed that there was a pot on the fire. He thought that there must be some food in the pot and that soon the lady would give it to the children and then they would stop crying. ‘Umar [r] watched and waited while the pot kept boiling

away, but still the lady did not feed the children. In the end he wondered what was the matter.

Finally, 'Umar [r] went into the house and asked the lady, "*Dear lady, why are the children crying.*" She told him that they were crying because they were hungry. "*But isn't the food in the pot ready yet?*" he asked.

The lady came closer to 'Umar [r] and whispered in his ear, "*Do not tell the children. There is no food in the pot, because I do not have any money to buy food. The pot has only water in it but the children think that there is some food in there. They are hungry now, but if I wait long enough, they will cry themselves to sleep. Then they will forget their hunger.*"

The lady explained to 'Umar [r] that

**P C**

**Vocabulary**

merrily
.....
generous
.....
understanding
.....
puzzled
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explained
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arranged
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grant
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support
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concern
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struck
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terror
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tender
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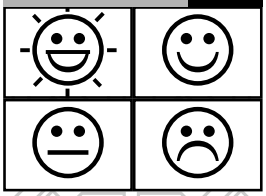
**Comments** **T**



her husband had just passed away. That was why she had no money to buy food. Unfortunately the people in charge of the *Bayt al- Mal*, the public treasury, did not know of the lady's trouble. If they had known, they would have helped her.

Tears welled up in the pious *Khalif's* eyes. "*Why ever did you not tell the Khalif about this?*"

"*I am a woman*," answered the lady, "*And I cannot go about looking for the Khalif to tell him my troubles. If he is really the Khalif, he should know about them. It is his duty to help people in trouble. I feel our Khalif is not doing his duty properly. 'Umar [r] has let me down. I don't think he ought to be Khalif if this is how he treats those who are in need.*"

*"But how can 'Umar know of your*

*troubles? Surely he would help you if you go to him,"* 'Umar [r] said to her, with tears in his eyes.

The woman replied quite sternly, "*Well, if he is our Khalif he must keep himself informed about us,and further, he should come to us instead of us having to go to him."*

'Umar [r] was shocked when he heard what the lady said. He ran immediately to the *Bayt al-Mal* and put some dates, flour, meat, butter, sugar, and a few other things, in a bag.

As he was going to take it back to the lady, one of his servants stopped him and offered to carry the bag for him. "*I shall carry the bag myself*," said 'Umar [r]. "*On the Day of Judgement you will not be able to carry my burdens for me, so there is no reason why you should*

*carry them today. I will be the one questioned by Allah about this woman .”*

The *Khalif* carried the bag of food to the lady’s house. When he got there, he put some dates, butter and flour in a pot and began to stir it into a porridge. As he blew into the fire to kindle it the smoke passed through his thick beard.

‘Umar [r] himself cooked the food for the children, and it was he who fed them with his own hands. After they had eaten to their full, ‘Umar [r] sat watching them playing about merrily. He wanted to see them happy, and this brought him great joy.

As he was leaving the house, the lady said to him, “*Dear sir, please do tell me your name and where I may find you. In fact, I think you should be Khalif, not ‘Umar [r]. You are*

*kind, generous and understanding. That is what a Khalif should be like*." 'Umar [r] smiled at the woman and said, "*Lady, when you come to visit the Khalif you will find me there.*"

The woman look puzzled. "*I do not understand*!" she said. "*Well ... I am 'Umar,"* 'Umar [r] explained. "*It was wrong of me not to know of your trouble. But now your children have been fed and are sleeping happily. I have also arranged that, from today on, the Bayt al-Mal will give you an grant so that you will be able to support them properly until they grow up.*"

Such was the concern and love of 'Umar [r] for the people over whom he ruled. There is not a single king ever who struck such terror into the hearts of his enemies and yet was so tender and kind as *Sayyiduna* 'Umar [r], the second *Khalif* of Islam.

**The following lessons learnt from the story must be explained & discussed thoroughly**

T

- *Sayyiduna* ‘Umar [r] was a hard working and devoted servant of Allah who became the second *Khalif* of Islam.

- A ruler should care for his people just as a father cares for his children.
- A ruler should associate with the common people so as to acquaint himself with their condition.
- A ruler should spend his nights comforting those in need and not enjoying the comforts of a warm bed.

- Hunger brings sorrow and distress.
- Because widows have no husband to support them they often experience great difficulty and, as such, deserve special care and attention.

- It is the duty of the rulers to see to the needs of the widows and orphans.
- It is the duty of the rulers to keep themselves informed of the plight of the people.
- It is the duty of the rulers to come to the assistance of the people and not that of the people to go to the rulers.
- The rulers who neglect the poor are hated by all.

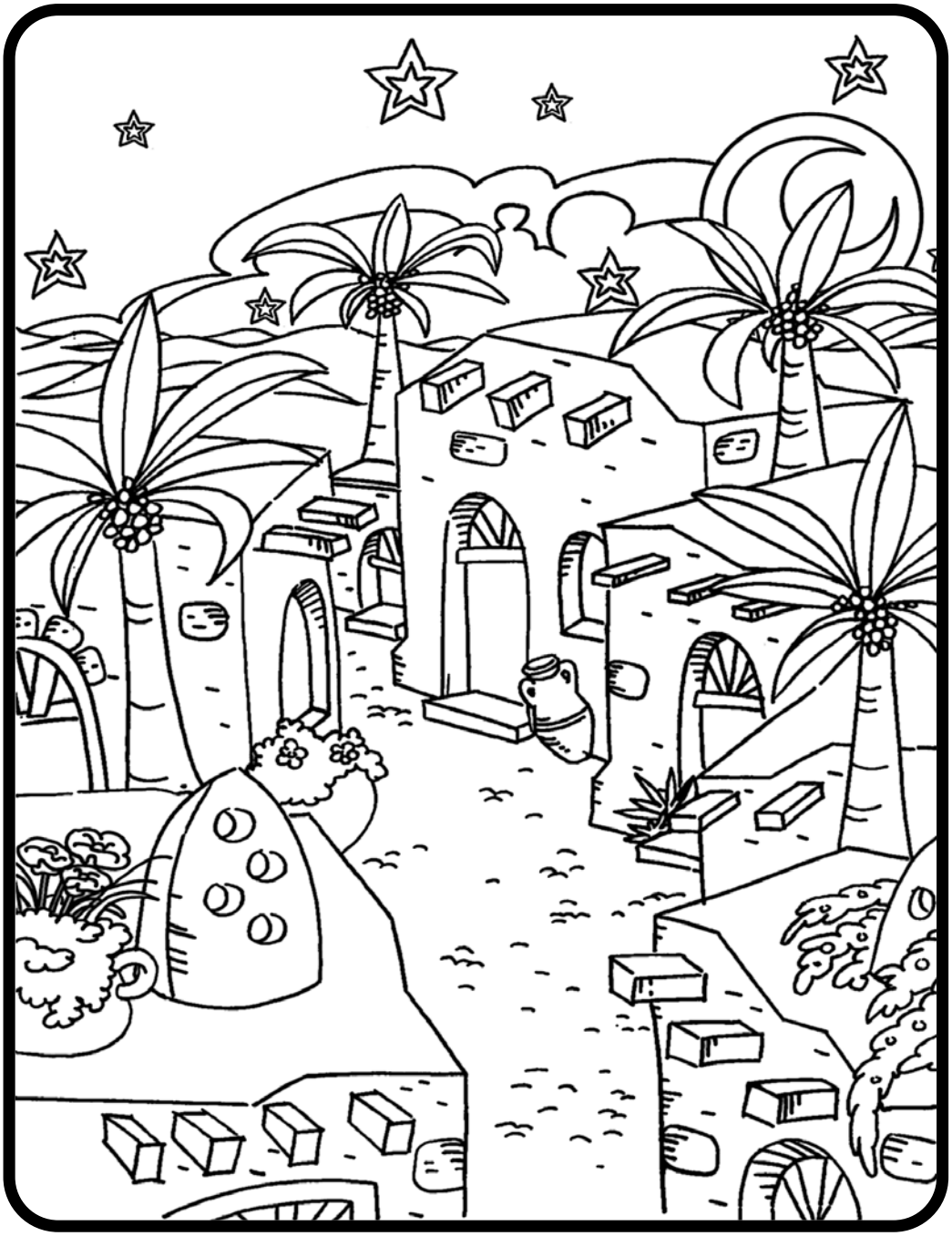
- The sorrow of others brings tears to the eyes of true Muslims.
- Only the believing, pious rulers address the needs of the poor immediately. This is so because they fear the anger and punishment of Allah. The rulers who do not believe in Allah nor fear his punishment seldom show concern for the poor. Therefore only the pious, Allah fearing men should be chosen as leaders.
- On the Day of Judgement the rulers will be questioned by Allah

about those over whom they ruled.
- If the rulers did not fulfill the needs of the people then they will be punished severely.
- The powerful should serve the weak and not the weak the powerful.

- Men should also learn to cook and do domestic chores.
- We can only find joy and happiness in the happiness of others.

- The distinctive qualities of a true *Khalif* are kindness, concern and understanding.
- A true *Khalif* of Islam strikes terror into the hearts of the disbelieving enemies of Islam and brings comfort and joy to the weak and poor.
- Muslims were the first to establish a *Bayt al-Mal* from which the poor were given a monthly allowance.

## Colour-in the picture of an alley in Madinah. C

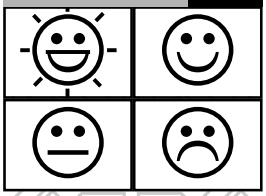


## Complete the crossword puzzle. P C

**DOWN**

1) The Arabic word for 'public treasury'.
3) A woman who has lost her husband.
4) *Sayyiduna* 'Umar [r] fought many successful wars against them.
6) The title of the rulers in Islam.
8) The type of life *Sayyiduna* 'Umar [r] lived.

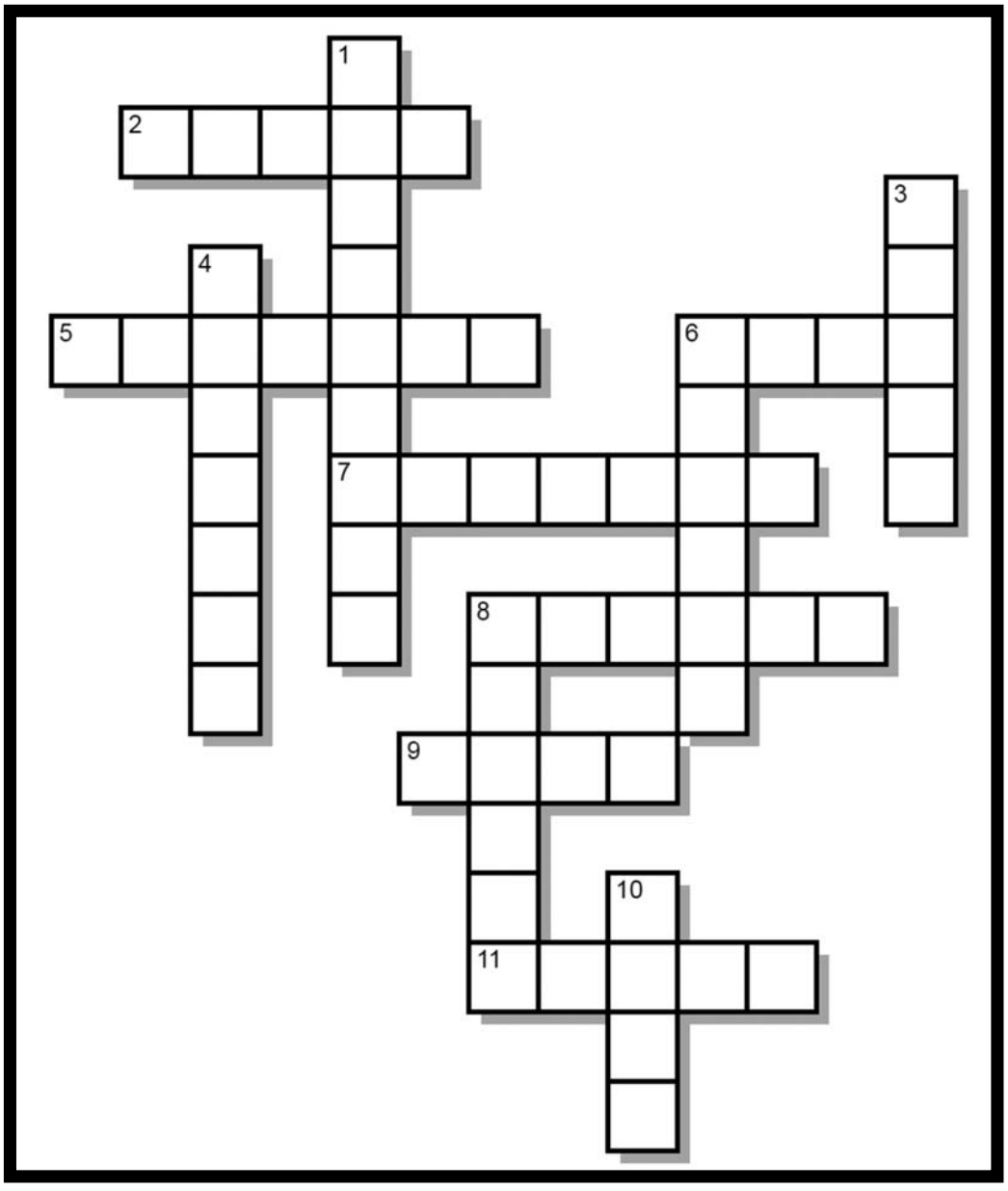
**Comments** T



10)*Sayyiduna* ‘Umar [r] filled the bag with some dates, flour, ....., butter and sugar.

**ACROSS**

2) *Nabi* Muhammad [s] prayed to Allah to guide ‘Umar to .....
5) He ruled before *Sayyiduna* ‘Umar [r].
6) *Sayyiduna* ‘Umar [r] was very ..... towards the orphans and widows.
7) The city from which *Sayyiduna* ‘Umar [r] ruled over the vast lands of Islam.
8) *Sayyiduna* ‘Umar [r] was very ..... in enforcing the laws of Allah.
9) The second *Khalif* of Islam.
11) *Sayyiduna* ‘Umar [r] struck fear into their hearts.

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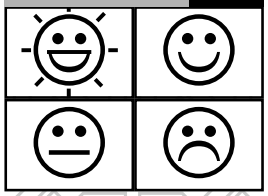


**T C**

***Sayyiduna* 'Umar [r] was a very wise man. Below are some of his famous sayings. Learn some of them. Then, with the help of your parents try to make up three of your own wise sayings.**

**IMPORTANT POINTS TO REMEMBER**

1) *Do not judge a person only by his performance of Salah and Sawm. Rather look at his truthfulness and wisdom.*

2) *Do not defer your work till tomorrow.*

3) *He who does not know evil can easily fall into its trap.*

4) *Judge a man's intelligence by the questions he asks.*

5) *Be grateful to him who points out your faults.*

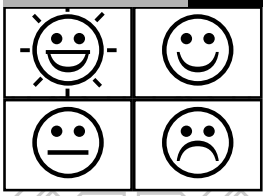
## SUMMARY

**P**

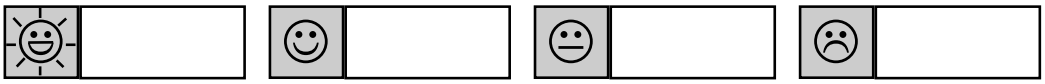
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture for enjoyment ☐
- completed a cross-word puzzle ☐
- learnt a few wise sayings ☐

**Comments** **T**



How does my teacher
**rate my performance in this lesson ?**



# lesson 2

## OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the Noble Daughter of the Prophet [s], *Sayyidatuna* Fatimah [r]
- discover her commitment to her noble father and Islam
- realise that serving her family is the most noble deed any woman can accomplish
- understand that a Muslim woman must observe modesty at all times
- discover that a Muslim ruler should never be guilty of nepotism
- observe that living a simple life brings greater joy & is much more rewarding than all the comforts of the world
- appreciate that the elect of Allah aspire only to the eternal pleasures of the hereafter
- learn that by fulfilling our duties as Muslims, taking good care of our home, spouses and children, remembering Allah often, and being pleased with what pleases Allah, we will live the happiest and most fulfilling life.

## LESSON OVERVIEW T P

**BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :**

- listen to an extract being read out by the teacher introducing the Daughter of the Prophet [s], Fatimah
- complete a word selection exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the virtue and piety of *Sayyidatuna* Fatimah [r] and her ascetism
- identify the specific teachings being conveyed
- colour-in a picture for enjoyment
- solve a picture puzzle for enjoyment

LESSON 2

# Fatimah

THE PROPHET'S DAUGHTER

Read the following sentences. **T**

*Sayyidatuna* Fatimah [r] was the youngest daughter of *Nabi* Muhammad [s].

Although she resembled her mother in features, her habits and traits were exactly like that of her noble father, Nabi Muhammad [s].

She was the favourite daughter of the Holy Prophet [s].

After the death of her mother, *Sayyidatuna* Khadijah [r], Fatimah [r] devoted her life to serving her father.

At the age of fifteen She married the gallant *Sayyiduna* 'Ali [r].

She served her husband dutifully and spent her days lovingly caring for her children.

Because of her friendly personality, her kindness, her politeness and her dignity Fatimah [r] was the most respected lady.

Whenever she visited Nabi Muhammad [s] he would get up and

**Vocabulary**

resembled
features
traits
noble
devoted
serving
gallant
dutifully
personality
politeness
dignity
participated
nursed
conquered
stricken
grief
ideal

**ACTIVITIES**

***Qur'an***

Allah ﷻ has declared:

*"... Allah intends only to guard you from impurity, O People of the (Prophet's) House, and to purify you completely."*

***Hadith***

Our beloved Prophet Muhammad ﷺ said:

(When the above-mentioned verse was revealed the Holy Prophet (s) summoned Fatimah and her two sons , Hasan and Husayn, and shrouded them in his garment saying...) *"O Allah, these are the People of my House, so remove all impurity from them and purify them completely."*

*"Fatimah shall be the Queen of the women of Jannah."*

make room for her to sit by his side.
Fatimah [r] participated in the battle of Uhud and nursed the Muslim soldiers.
She was also with the Holy Prophet [s] when he conquered Makkah.
Fatimah [r] was stricken with grief after the death of her beloved father, Nabi Muhammad [s]
She died a few months after him.
*Sayyidatuna* Fatimah [r] was an ideal Muslim daughter, wife and mother.
Her life stands as the best example for Muslim girls to follow.

**Colour-in the correct word/s in green.** **C**

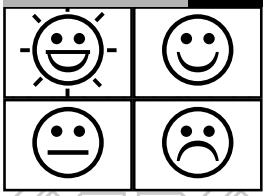
Fatimah was the (oldest) (youngest) daughter of *Nabi* Muhammad [s].
She resembled her (mother) (father) in habit and character.
(Fatimah) (Zaynab) was the favourite daughter of *Nabi* Muhammad [s].
*Sayyidatuna* Fatimah [r] married the gallant *Sayyiduna* (‘Ali) (‘Umar) [r].

She spent her days lovingly caring for her children fighting battles .
Because of her kindness & dignity beauty she was respected most.
Fatimah [r] nursed the Muslim soldiers in the battle of Uhud Badr .
Fatimah [r] died soon after the death of her father mother .
Her life stands as the best example for Muslim girls boys to follow.

**Read the following story.** T

*Sayyidatuna* Fatimah [r], the dearest and the most beloved daughter of the Prophet [s] lived a very simple life. Even though she was the daughter of the most powerful man in all Arabia she would do all the household chores herself. She would even grind the grain into flour for her daily bread. This hard work caused blisters on her delicate hands. She also carried water from the well in a leather water bag, which left bruises on her shoulders.

**Comments** T



P C

**Vocabulary**

chores
.....
grind
.....
grain
.....
blisters
.....
delicate
.....
bruises
.....
dishevelled
.....
noble
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terrible
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captives
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undo
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opportunity
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assistant
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blessed
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modest
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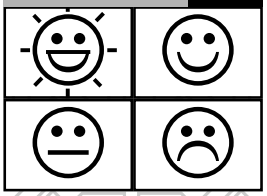
**Comments** T



She cleaned the house herself, which made her clothes all dirty and her beautiful hair dishevelled. But she did not mind at all, for she knew that serving her family was the most noble deed any woman could do.

Once, after a terrible war, some captives were brought to Madinah. The punishment for those who fought against Islam was that they serve the Muslims and try best to undo all the harm they had done.

*Sayyidina* 'Ali [r] thought that this would be a good opportunity to get some help for his dear wife, Fatimah [r], and ask for one of the captives to be sent to help her. So he said to her, "*My dear wife, the Prophet [s] is your father and he would never refuse anything to you. So why not ask him for an assistant to help you in your house-work. It pains me to see you work so hard,*

*but I too have many other important things to do and I cannot always be here to help you*."

Fatimah [r] too thought that this would be a good idea and so she went to her noble father, The blessed Prophet [s]. As she entered his house she found many people around him.

Now Fatimah [r] was a very modest lady and she would not dare present herself in the presence of other strange men. She would especially not be so bold as to ask the blessed Prophet [s] for anything in the presence of others lest he be too embarrassed to refuse. So she quietly left without anyone noticing, or so she thought.

The sun rose brightly the following morning and the little sparrows sang cheerfully. It was a beautiful

**P C**

**Vocabulary**

dare

present

bold

noticing

cheerfully

lane

urged

embarrassed

delicate

tattered

soiled

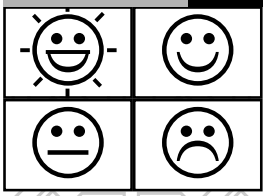
request

courage

needy

comfort

**Comments** **T**



P C

**Vocabulary**

responsible

rewarding

luxuries

fulfilling

eternal

bedding

conscious

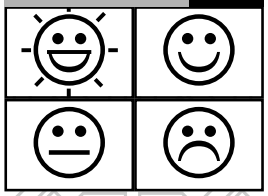
glory

day and Fatimah [r] happily began her chores. Just then she saw her father, *Nabi* Muhammad [s], coming up the lane. She rushed over to greet him and hugged him tightly. She loved her father dearly and he loved her very much too. After all she was his favourite, and rightly so.

"*Now tell me my dear daughter, what brought you to me yester day?*" the Prophet [s] said. Fatimah [r] felt very shy and kept quiet. "*Come on now, you can tell me*," the Prophet [s] urged her, but she felt embarrassed and did not utter a single word.

*Sayyiduna* 'Ali [r] then spoke out, "*O, Prophet of Allah! Fatimah is very delicate indeed, and she has blisters on her hands and bruises on her shoulders because of grinding the grain and carrying the heavy*

Comments T



*water bags. She is always busy cleaning the house and caring for the children and her clothes are soiled and tattered. I told her about the captives and asked her to come to you and request for a servant to help her.*"

Fatimah [r], now feeling some courage, also added, "*My dear father, 'Ali and I own only one bedding, a simple sheet made of goat skin, which we often also have to use in the morning to carry the feed of the camel. Please do give us a little more to make our lives comfortable!*"

*Nabi* Muhammad [s] smiled warmly at his beloved daughter. He knew her difficulties better than anyone else. He also knew that their were many other needy people whom he had to take care of. After all, he was their Prophet and their ruler, and it

was his responsibility to care for all of them too. It would not be right to give a servant only to his daughter and not to the other ladies of Madinah. *Nabi* Muhammad [s] knew that living a simple life, even with a little difficulty, brings much more joy and is much more rewarding than all the comforts in the world.

The Holy Prophet [s] also knew that the luxuries of this world was not meant for him or his family. He knew that our time in this world must be spent in obedience to Allah and fulfilling our duties as Muslims, not simply spending our time in enjoying all sorts of luxuries. He knew that the eternal Garden of *Jannah* was to be his true home and the home of his family and all true believers.

*Nabi* Muhammad [s] gently put his

warm hand over Fatimah's [r] head and said, "*My dear Fatimah! Be patient. The Prophet Musa [a] and his wife owned only one bedding, which was the same cloak he wrapped around his shoulders. Fear Allah and always be conscious of your duty to Him. Take good care of your home and family too. And when you go to bed at night, recite Subhan-Allah (Glory be to Allah) 33 times, Al-Hamdu Lillah (All Praise and Thanks be to Allah) 33 times and Allahu Akbar (Allah is Greatest) 34 times. By doing as I have told you will find that it is more helpful than hundreds of sevants*."

Fatimah [r] understood, and indeed she would, for she was the daughter of the Messenger of the Lord of the Worlds. She smiled happily and said, "*I am happy with what pleases Allah and His beloved Prophet .*"

And so *Sayyidatuna* Fatimah [r] lived the happiest life any woman had ever lived, and in the end joined her noble father in the highest heaven. And to this day she is remembered and admired as the dearest daughter of the Last Prophet [s], the Queen of the Heavenly Garden.

**The following lessons learnt from the story must be explained & discussed thoroughly**

- Those dearest to Allah live simple lives.
- The most noble and pious of women always devote themselves to their domestic chores .
- Serving her family is the most noble deed any woman could do.

- Captivity and serving the Muslim community is the punishment prescribed for those who fight against Islam. In this manner they are given an opportunity

to undo all the harm they have caused.

- A husband must make arrangement for assisting their wives in her domestic chores.

- A muslim woman must observe modesty at all times and not allow herself to be in the presence of strange men.
- Modesty is the distinguishing feature of the true believer.

- Never ask anyone for something in the presence of others for you may cause them embarrassment if they are unable to fulfill your request.

- Always take the innitiative of going to those who come to you for assistance if you are unable to attend to them innitially. Never wait for them to come back to you

again and cause them the unnecessary embarrassment of having to ask again.

- There is no harm in wanting to make life a little more comfortable, but being content with what you have and making the best of it is indeed the greatest virtue.

- A ruler must never favour his own family in confering favours or gifts. he has an obligation to all those under his guardianship and must address their needs on merit.

- Living a simple life, even with a little difficulty, brings much more joy and is much more rewarding than all the comforts of the world.
- The luxuries of this world are not meant for the Prophets and those most beloved to the Lord. Instead, Allah has preserved for

them the eternal rewards of the hereafter.

- Our time in this world must be spent in obedience to Allah and fulfilling our duties as Muslims, not simply in enjoying all sorts of luxuries.

- All the Prophets of Allah lived very simple lives.

- By fearing Allah, fulfilling our duties as Muslims, taking good care of our home, spouses and children, remembering Allah often, and being pleased with what pleases Allah, we will live the happiest and most fulfilling life.

- The Highest *Jannah* is preserved only for the most devout servants of Allah and this one life is the only opportunity we have to achieve it.

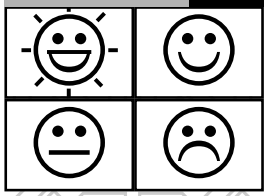
C

***Sayyidatuna*** **Fatimah [r] was given the tile '*Az-Zahrah*', 'The Most Splendidly Beautiful Flower' because of her glowing face, her deep beauty, and her charming character. Now colour the flowers with the most splendid colours.**

C

**Can you help the bees count how many tulips, daisies and daffodils there are in the picture?**

**Comments** T



tulips .....

daisies .....

daffodil .....

total flowers .....

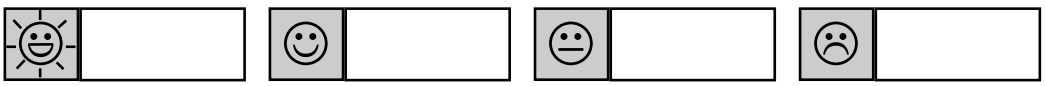
## SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- solved a picture puzzle ☐

**Comments T**

How does my teacher
**rate my performance in this lesson ?**



# CURRICULUM profile – – – –

| 'AQA'ID | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>**Allah, the All-Knowing** | - learn about Allah as the 'All-Knowing'<br>- recognize that Allah's knowledge is perfect<br>- understand that Allah has knowledge of all things, past, present and future, apparent and concealed<br>- discover that the knowledge Allah has given to human beings is insignificant as compared to His absolute knowledge<br>- realise that Allah gives special knowledge to His favoured servants | - listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Knowing'<br>- complete a word-choice exercise for comprehension<br>- investigate & colour-in an Arabic word for enjoyment<br>- learn a new *Ayah* and a new *Hadith*<br>- search for words in a word ring & make a sentence<br>- complete & colour-in a picture puzzle for enjoyment<br>- read a story describing Allah's absolute knowledge<br>- find suitable one word meanings for the words in the vocabulary list<br>- identify the specific teachings being conveyed through the story<br>- colour-in a picture for enjoyment<br>- discover a hidden word needed to complete key sentences<br>- complete a series of verses from the Holy *Qur'an* | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson<br>☺ ☺ 😐 ☹ |
| LESSON 2<br>**Allah, the All-Seeing** | - learn about Allah as the 'All-Seeing'<br>- understand that Allah sees us no matter where we may hide<br>- realise that by being mindful that Allah always watches makes us disciplined and obedient servants of Allah<br>- discern that it is only the wise who are aware that Allah sees at all times<br>- recognize that Allah's seeing is far beyond our own perception of sight<br>- discover we must never be jealous of others but rather try to emulate their commendable qualities | - listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Seeing'<br>- rewrite words & a key sentence<br>- investigate & colour-in an Arabic word for enjoyment<br>- learn a new *Ayah* and a new *Hadith*<br>- complete sentences for comprehension<br>- identify words that correctly describe the 'All-Seeing'<br>- complete & colour-in a picture puzzle for enjoyment<br>- read a story emphasizing Allah as the 'All-Seeing'<br>- identify the specific teachings being conveyed through the story<br>- complete a picture puzzle, identifying its many birds<br>- complete a picture puzzle, to discover a hidden word needed to complete a sentence.<br>- read another short story for enjoyment<br>- deduce specific teachings being conveyed | ☺ ☺ 😐 ☹ |
| LESSON 3<br>**Iman, the Seven Articles** | - learn about the Seven articles of Faith<br>- realize that good deeds by themselves are simply not enough for salvation<br>- appreciate that only true faith in Allah, the One, and accepting His religion, Islam, can save one from His anger and punishment<br>- discover that disbelievers blindly follow the ways of their forefathers while a Muslim follows only the path of the Prophets of Allah<br>- discern that Allah never forgives a person who dies a disbeliever because true love accepts no partners and faith is an expression of love<br>- understand that disbelievers will be punished in Hell forever<br>- recognise that the perceptive disbelievers recognise the truth of Islam but deny it due to ulterior motives | - listen to an extract being read out by the teacher explaining Iman and the Seven Articles of Faith'<br>- match the correct pairs of words<br>- identify the odd word in a group<br>- learn a new *Ayah* and a new *Hadith*<br>- read a short story emphasizing significance of *Iman*<br>- find suitable one word meanings for the vocabulary list<br>- identify the specific teachings of the story<br>- solve a word puzzle to discover a hidden word<br>- briefly explain the articles of faith<br>- recite a poem based on the topic<br>- search for words in a word maze | ☺ ☺ 😐 ☹ |

# performance **ASSESSMENT**

| 'AQA'ID | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
| | | | 😀 | 🙂 | 😐 | ☹ |
| **TOTAL** | | | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | | | |

| AKHLAQ | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
| | | | 😀 | 🙂 | 😐 | ☹ |
| | | | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson | | | |
| LESSON 1<br>**Respect for Myself** | - learn about the Islamic teachings regarding respect for the Self<br>- realise that respect for the self includes caring for the soul, mind, body and dignity.<br>- understand that human beings are the most noble of all creatures and that we have a responsibility to preserve our own self respect<br>- discern that Allah is displeased with those who who have no self respect and that they will be punished on the Day of Judgement<br>- discover that hard work is dignified and begging is humiliating<br>- appreciate that a Muslim is always required to take the innitiative and not to idly wait for things to happen | - listen to an extract being read out by the teacher about respect for Myself<br>- rewrite a key sentence<br>- complete a series of sentences using a word list<br>- learn a new *Ayah* and a new *Hadith*<br>- identify the various aspects of self-respect<br>- read a short story reflecting the virtue of respect for Myself<br>- find suitable one word meanings for the words in the vocabulary list<br>- identify the specific teachings being conveyed<br>- emphasize an important point to remember<br>- complete a picture puzzle in order to discover another dimension of self-respect<br>- complete a list of healthy foods<br>- identify healthy foods in a picture and colour-in<br>- unscramble words to discover ways of caring for the soul<br>- explain the meaning of 'Abstinance'<br>- colour-in the picture | | | | |
| LESSON 2<br>**Respect for Parents** | - learn about the Islamic teachings regarding respect for the Parents<br>- realise that children are duty bound to obey and serve on their parents.<br>- understand that obedience and service to parents increases the bonds of love and affection between parents and children<br>- discern that the prayers of parents are always accepted<br>- discover that Allah's good pleasure and *Jannah* are the reward that awaits the respectful child in the hereafter<br>- appreciate that those who show respect to parents are respected by all | - listen to an extract being read out by the teacher about respect for Parents<br>- complete a table distinguishing acts of respect and disrespect<br>- learn a new *Ayah* and a new *Hadith*<br>- describe two simple acts of respect to parents<br>- read a short story reflecting the virtue of respect for Parents<br>- find suitable one word meanings for the words in the vocabulary list<br>- identify the specific teachings being conveyed<br>- complete a picture puzzle for enjoyment<br>- complete another picture puzzle for enjoyment<br>- list a few acts of kindness done to your grandparents | | | | |
| LESSON 3<br>**Respect for the Environment** | - learn about the Islamic teachings regarding respect for the Environment<br>- recognize that only true faith in Allah & fear of His punishment can generate & sustain respect for the environment<br>- understand that by harming the environment we ultimately cause harm to ourselves<br>- discover that education is the best method of reformation<br>- recognize that reformation can only be achieved with | - listen to an extract being read out by the teacher about respect for the Environment<br>- complete a word selection exercise for comprehension<br>- learn a new *Ayah* and a new *Hadith*<br>- read a short story about respect for the environment<br>- identify the specific teachings being conveyed<br>- identify actions that display respect for the environment<br>- draw a picture of a well cared-for environment | | | | |

# CURRICULUM profile - - - -

| AKHLAQ | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | compassion and gentleness, not intolerance & violence<br>- learn that we should always enquire and investigate before punishing an offender | - draw a picture of a ruined environment<br>- complete and colour-in a picture<br>- complete a pairing quiz<br>- colour-in picture and list various fruit trees<br>- colour-in another picture for enjoyment<br>- list a number of diverse environments<br>- complete a verse of the Holy *Qur'an* promising *Jannah* to those who cause no corruption on Earth. | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>***Ghusl*** | - learn about the method and virtue of *Ghusl*, of ritual bathing in Islam<br>- understand that body odour is very offensive & causes others a great deal of discomfort and aggravation<br>- appreciate that performing *Ghusl* is the only truly effective way to remove offensive body odour<br>- recognise that *Ghusl* is maintained as part of religious devotion and as part of a natural daily routine<br>- discover that wherever you live and no matter how poor you are, Islam requires of you to remain clean and develop habits of cleanliness<br>- recognise that by mentioning the rewards of deeds people are encouraged and become more eager to perform them<br>- discern that when correcting others be gentle and sensitive and do not cause them any embarrassment. | - listen to an extract being read out by the teacher introducing *Ghusl* (ritual bathing)<br>- complete a writing exercise for comprehension<br>- match the correct pairs between two columns<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the virtue of regular bathing<br>- identify the specific teachings being conveyed<br>- emphasise an important point to remember<br>- draw a picture for enjoyment<br>- complete a cross word puzzle<br>- complete an *Ayah* and *Hadith* | |
| LESSON 2<br>***Adhan*** | - learn about *the Adhan*', the call to prayer, its method and etiquette<br>- realize that if Muslims fear persecution then they may conceal their faith<br>- appreciate that *Salah* must be offered together in a *masjid*<br>- learn that Muslims must never imitate the ways and practices of the disbelievers<br>- understand that a *mu'adh dhin* must have a beautiful and melodious voice<br>- recognize that *Adhan* is a call like no other, a call in which Muslims praise Allah and in which they invite the whole world to the religion of Allah | - listen to an extract being read out by the teacher introducing *Adhan,* the call to prayer<br>- learn the words of *Adhan*<br>- complete a word selection exercise<br>- learn a new *Ayah* and a new *Hadith*<br>- complete a word puzzle for enjoyment<br>- listen to a story about the origin of the *Adhan*<br>- identify the specific teachings being conveyed through the story<br>- answer questions related to the lesson<br>- complete a multiple choice exercise<br>- identify the common denominator represented by a group of words<br>- complete two *Ahadith* | |

# performance **ASSESSMENT**

| FIQH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
| | | | 😀 | 🙂 | 😐 | ☹ |
| LESSON 3<br>***Salah*** | - learn about *Salah*, ritual prayer, its times and postures<br>- discern that *Salah* is the most profound means of communion with Allah<br>- recognize that Salah is the distiguishing factor between a Muslim and a *Kafir*<br>- understand that nothing is more satisfying to a Muslim than *Salah*<br>- discover that Salah which is not performed with concentration loses all significance<br>- learn that the purpose of *Salah* is remembrance of Allah<br>- realize that worldly preoccupations are the greatest distraction in *Salah*<br>- ascertain that a true Muslim never allows anything to come between himself and Allah | - listen to an extract being read out by the teacher introducing *Salah,* the ritual prayer<br>- colour-in pictures depicting the postures of *Salah*<br>- complete sentences using a list of words<br>- complete a pairing quiz<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the importance of performing *Salah* with concentration<br>- identify the specific teachings being conveyed through the story<br>- unscramble words & construct a simple sentence<br>- search for words in a word puzzle | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson | | | |
| | | | 😀 | 🙂 | 😐 | ☹ |
| LESSON 4<br>***'Id al-Fitr***<br>**and**<br>***'Id al-Adha*** | - learn about the significance of *'Id al-Fitr* and *'Id al-Adha*, the two annual feasts<br>- discern that there is no concept of a festival merely for physical pleasure<br>- appreciate that those who truly love Allah display their love through obedience to Him<br>- realize that Muslim celebrate for having been guided aright<br>- discover that *'Id* is a day of blessing and celebration<br>- understand that *'Id* is a day of sharing in which the less fortunate are not to be forgotten<br>- learn that orphans deserve special attention on these days | - listen to an extract being read out introducing *Id al-Fitr* and *'Id al-Adha,* the two annual feasts<br>- use a mirrior to read inverted key sentences<br>- rewrite these sentences for emphasis<br>- complete a true & false exercise for comprehnsion<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the spirit of *'Id* and the compassion of the Holy Prophet Muhammad [s]<br>- identify the specific teachings being conveyed<br>- search for words in a 'Word Ring'<br>- construct a sentence using those words<br>- list some *'Id* activities<br>- colour-in a picture for enjoyment<br>- complete and colour-in a second picture<br>- identified key words that relate to the two *'Id*s | | | | |
| **TOTAL** | | | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | | | |

| AD'IYAH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
| | | | 😀 | 🙂 | 😐 | ☹ |
| LESSONS 1-7 | - learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah<br>- recognise that no moment of a believer's life can be bereft of *du'a'*<br>- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things<br>- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life<br>- learn that our prayers are a | - memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine<br>- understand their meanings<br>- learn the *Sunnah* etiquettes associated with the relevant supplications<br>- complete a series of exercises for comprehension<br>- learn the Islamic months of the year<br>- learn some important Arabic phrases used in daily | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson | | | |

# CURRICULUM profile – – – –

| AD'IYAH | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | confession of our weakness as well as an expression of our gratitude to Allah<br>- learn that each person has a duty to cultivate good and desirable qualities<br>- understand the need to develop good habits whereby the practice of goodness becomes a matter of course | conversation | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

| | | | | | |
|---|---|---|---|---|---|
| LESSON 1 ***Home*** | | | | | |
| LESSON 2 ***Dressing*** | | | | | |
| LESSON 3 ***Sick*** | | | | | |
| LESSON 4 ***Adhan & Masjid*** | | | | | |
| LESSON 5 **Sawm** | | | | | |
| LESSON 6 **Days of the Week** | | | | | |
| LESSON 7 **Important Phrases** | | | | | |
| **TOTAL** | | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | | |

| QASAS AL-AMBIYA' | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1 **The Story of Nuh [a]** | - learn about the Prophet Nuh [a]<br>- discover that all human beings were one family and not divided and that only disbelief leads to disunity<br>- understand that all who follow the example of Adam [a] will enter *Jannah*<br>- learn that making pictures of those we admire is first step to idolatory<br>- recognize that Allah's kindness far supercedes His wrath and tha He sends His Prophets as an expression of His mercy to guide humanity<br>- discover that Allah punishes only those who stubbornly refuse to accept the truth<br>- realize that Allah protects the believers in the most wonderful ways | - listen to an extract being read out by the teacher about Prophet Nuh [a]<br>- complete a series of sentences using a word list<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a detailed story about *Nabi* Nuh [a] and the Ark<br>- find suitable one-word meanings for the words in the vocabulary list<br>- identify the specific teachings being conveyed<br>- complete a true & false exercise for comprehension<br>- draw a picture for enjoyment<br>- identify the odd word in a group<br>- match the pairs of some animals carried in the Ark<br>- complete a verse from the Holy *Qur'an* | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2 **The Story of** | - learn about the Prophet Ibrahim [a]<br>- recognize that children too are given wisdom and knowledge that sometimes far supercedes that of adults<br>- understand that Prophets are pure & pious from child- | - listen to an extract about Prophet Ibrahim [a]<br>- complete a word selection exercise for comprehension<br>- match the correct pairs<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a detailed story | |

# performance **ASSESSMENT**

| **QASAS AL-AMBIYA'** | **OUTCOME OBJECTIVES** | **LESSON OVERVIEW** | LEARNERS PERFORMANCE |
|---|---|---|---|
| **Ibrahim [a]** | hood<br>- discover that people often refuse to accept the truth because they fear either poverty and the loss of wealth, social alienation or tyrannical rulers<br>- realize that Allah always protects those who believe in Him, trust Him and call others to His way<br>- ascertain that love for Allah means sacrificing those things dearest to us, even our very own flesh and blood<br>- discover that nothing happens without the permission of Allah, even a knife does not cut without His permission<br>- discern that Allah blesses his truthful servants and accepts only their offerings. | about *Nabi* Ibrahim [a]<br>- find suitable one-word meanings for the words in the vocabulary list<br>- identify the specific teachings being conveyed<br>- use a mirror to read inveretd sentences<br>- complete and colour-in a map of Chaldea and Arabia<br>- draw a picture of broken Idols. | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| **SIRAT AN-NABI** | **OUTCOME OBJECTIVES** | **LESSON OVERVIEW** | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 1<br>**Cruelty of the Quraysh** | - learn that very few innitially accept the message of Islam.<br>- understand that, because of greed and selfishness, the wealthy and powerful always oppose the Prophets.<br>- realise that among disbelievers too there are kind people.<br>- learn that disbelievers resort to violence and cruelty in an attempt to silence the truth.<br>- understand that the disbelievers, despite their apparent strength, are great cowards.<br>- discover that early Muslims were dedicated to Islam.<br>- understand that a Muslim always persevers in preaching Islam.<br>- recognize that Prophets are very patient and forgiving.<br>- appreciate that Prophets are the greatest well-wishers | - listen to an extract being read out by the teacher about the cruelty of the Quraysh<br>- identify the odd word in a group<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the cruelty of the Quraysh and the Prophet's [s] experiences in Ta'if<br>- find suitable meanings for the difficult words<br>- identify the specific teachings of the story<br>- colour-in a picture of a wicked Qurayshi chief<br>- investigate an Arabic word<br>- complete a *Hadith* | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 2<br>**The *Mi'raj*** | - learn that Allah is always with his favoured servants even if others may forsake from them.<br>- understand that the *Mi'raj* was a sign of Allah's great love for *Nabi* Muhammad [s].<br>- realise that our universe is just one single 'world' amongst an infinite number of 'worlds'.<br>- discover that the heavens and their creatures are beyond our understanding.<br>- understand that Allah is greater than all other beings. | - listen to an extract being read out by the teacher about the *Mi'raj*, the miraculous heavenly journey<br>- complete sentences using a list of words<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the *Mi'raj* and the Prophet's [s] experience in the presence of Allah<br>- find suitable meanings for the difficult words<br>- identify the specific teachings of the story<br>- search for words in a 'Word Ring' | |

# CURRICULUM profile - - - -

| SIRAT AN-NABI | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| | - learn that only those in close proximity to Allah, through obedience and servitude, enjoy true happiness and peace.<br>- realise that Allah transcends time and space.<br>- observe that disbelievers are superficial & narrow minded. | - draw an imaginary picture of the Buraq<br>- colour-in a picture for enjoyment | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |
| LESSON 3<br>***Hijrah* to Madinah** | - learn that the disbelievers are constantly plotting to destroy Islam and the Muslims<br>- realise that Muslims must forever be on their guard against the intrigues of the disbelievers<br>- discover that Allah plans too and only what he decides comes to pass<br>- understand that when Allah intends to protect a person then none can harm him<br>- discover that kind treatment can change the most inveterate enemies into the most loyal friends<br>- observe that there will always be those who will welcome faith and true religion. | - listen to an extract being read out by the teacher about the *Hijrah*, the Prophet's migration to Madinah<br>- complete a true & false exercise for comprehension<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the attempt of the Quraysh to kill *Nabi* Muhammad and the [s] *Hijrah*<br>- find suitable meanings for the difficult words<br>- identify the specific teachings of the story<br>- solve a picture puzzle for enjoyment<br>- Use a mirror to read an inverted sentence.<br>- search for a words in a word maze | |
| LESSON 4<br>**The Victory of Islam** | - realise that Islam flourishes through preaching, practice and self sacrifice<br>- learn that, because of the apprehension of the succes of Islam, the leaders of *Kufr* do everything in their power to destroy Islam and Muslims<br>- understand that when Muslims fight for the sake of Allah and His religion then success and victory are sure to come<br>- observe that a Muslim is always humble and merciful in victory<br>- discover that because of the courage and fortitude of the Prophet [s] we are Muslims today | - listen to an extract being read out by the teacher about *Nabi* Muhammad's [s] life in Madinah, the wars against the Quraysh and the final Victory<br>- complete a word selection exercise for comprehension<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about life in Madinah, the wars with the Quraysh and the final Victory of Islam<br>- find suitable meanings for the difficult words<br>- identify the specific teachings of the story<br>- solve a picture-puzzle for enjoyment<br>- answered a question in detail | |
| **TOTAL** | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | |

| TARIKH AL-ISLAM | OUTCOME OBJECTIVES | LESSON OVERVIEW | LEARNERS PERFORMANCE |
|---|---|---|---|
| LESSON 2<br>***Sayyiduna* 'Umar [r]** | - learn about some virtues and accomplishments of the second *Khalif* of Islam, *Sayyiduna* 'Umar [r]<br>- recognize that even the greatest enemies of Islam can become its most devout champions<br>- understand that a ruler should keep himself informed of the plight of the common people<br>- discover that the most vul- | - listen to an extract being read out by the teacher introducing the Second *Khalif* of Islam, 'Umar [r]<br>- complete a true & false exercise for comprehension<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the excellence of 'Umar [r] as a ruler and his concern for widows & orphans<br>- identify the specific teach- | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson |

# performance **ASSESSMENT**

| **TARIKH AL-ISLAM** | **OUTCOME OBJECTIVES** | **LESSON OVERVIEW** | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|---|---|
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| | nerable and helpless victims of poverty are the widows and orphans and, as such, deserve special attention.<br>- appreciate that only believing, pious rulers address the needs of the poor immediately because they recognise their accountability before Allah and fear His anger and punishment<br>- recognize that the distinctive attributes of a *Khalif* are kindness and concern. | ings being conveyed through the story<br>- colour-in a picture for enjoyment<br>- complete a cross-word puzzle<br>- learn a few wise saying of *Sayyiduna* 'Umar [r] | The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson | | | |
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| LESSON 3<br>***Sayyidatuna* Fatimah [r]** | - learn about some virtues and accomplishments of the Noble Daughter of the Prophet [s], *Sayyidatuna* Fatimah [r]<br>- discover her commitment to her noble father and Islam<br>- realise that serving her family is the most noble deed any woman can accomplish<br>- understand that a Muslim woman must observe modesty at all times<br>- discover that a Muslim ruler should never be guilty of nepotism<br>- observe that living a simple life brings greater joy & is much more rewarding than all the comforts of the world<br>- appreciate that the elect of Allah aspire only to the eternal pleasures of the hereafter<br>- learn that by fulfilling our duties as Muslims, taking good care of our home, spouses and children, remembering Allah often, and being pleased with what pleases Allah, we will live the happiest and most fulfilling life. | - listen to an extract being read out by the teacher introducing the Daughter of the Prophet [s], Fatimah - complete a word selection exercise for comprehension<br>- learn a new *Ayah* and a new *Hadith*<br>- listen to a story about the virtue and piety of *Sayyidatuna* Fatimah [r] and her ascetism<br>- identify the specific teachings being conveyed<br>- colour-in a picture for enjoyment<br>- solve a picture puzzle for enjoyment | | | | |
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| **TOTAL** | | | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | | | |

| **GENERAL ASSESSMENT** | LEARNERS PERFORMANCE | | | |
|---|---|---|---|---|
| | | | | |
| ***'AQA'ID*** | | | | |
| ***AKHLAQ*** | | | | |
| ***FIQH*** | | | | |
| ***AD'IYAH wa ADAB*** | | | | |
| ***QASAS AL-AMBIYA'*** | | | | |
| ***SIRAT AN-NABI*** | | | | |
| ***TARIKH AL-ISLAM*** | | | | |
| **GRAND TOTAL** | | | | |
| The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner. | | | | |

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## ABOUT THE AUTHOR

*Mawlaanaa* Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

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